THE MESSENGER.

ISSUED WEEKLY

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Paetry.

GETHSEMANE.

Translated from the Danish of Thomas Kingo Bishop of Funen, (1670), by Rev. J. Jeffrey.

Over Kedron Jesus treadeth To His passion for us all; Every human eye be weeping, Tears of blood for Him let fall! Round His spirit flock the foes, Place their shafts and bend their bows, Aiming at the Saviour solely, While the world forsakes Him wholly.

David once, with heart afflicted, Crossed the Kedron's narrow strand. Clouds of gloom and grief about him When an exile from his land. But, oh Jesus! blacker now Bends the cloud above Thy brow, Hasting to death's dreary portals For the shame and sin of mortals. See how, anguish struck, He falleth

Prostrate, and with struggling breath, Three times on His God He calleth, Praying that the bitter death And the cup of doom may go, Till, replacing inward woe,
Angel comforts round Him gather—
"Not my will, but Thine O Father!"

See how, in that hour of darkness, Battling with the evil power, Agonies untold assail Him, On His soul the arrows shower; All the garden flowers are wet With the drops of bloody sweat, From His anguished frame distilling-World's redemption thus fu!filling!

But, O flowers, so sadly watered By this pure and precious dew, In some blessed hour your blossoms Neath the olive-shadows grew! Paradise's gardens bear Naught that can with you compare, For the blood thus sprinkled o'er ye Makes my soul the heir of glory.

When as flowers themselves, I wither, When I droop and fade like grass, When the life-streams through my pulses Dull and ever duller pass, When at last they cease to roll, Then, to cheer my sinking soul, Grace of Jesus, be Thou given Source of Triumph! Pledge of Heaven -The Guardian.

Communications.

For The Messenger. DEPARTMENT OF MISSIONS.

BY THE SUPERINTENDENT.

The Mission at Catasauqua.

On the second Sanday in Advent, the Superintendent preached at Schoenersville, Northampton County, in the pastoral charge of the Rev. Cyrus J. Becker; but both weather and roads were extremely unfavorable, and the audience a very small one. Our country ministers generally, we presume, will remember the day. Upon conferring with the pastor, he concluded to visit that charge again, hoping that next time the sky may be more friendly, and the people better able to turn out to listen to the claims of missions. In the evening, he preached at Catasauqua to a full house, and had an opportunity for the first time to see history. If all things had worked togother state, the decisive mount has out boldly, fearlessly for the truth, maintain be, then certain trials may throw as they ought to have done, it would now be for each congregation of a charge to do its arrived, when a few worls spoken by the a most humiliating and disgraceful silence. into a state of unrest and anxiety.

best in the town, able to support itself which the Church is engaged. without help from the Church; but it was driven back into the wilderness, just when its hopes were brightest. It would not be mity, it appealed to the East Pennsylvania Classis, and for a number of years, it has been receiving help from the Board of Missions. But for the timely assistance of have disbanded, and its fine church property been sacrificed. Under the labors of Rev. A. B. Koplin, and its present pastor, Rev. J. J. Crist, the little flock, a remnant, has been saved, and kept together, as we hope, to see better days. The most serious difficulty it has to encounter at present, is a heavy debt, which, if not looked after by the Classis, may bring about disastrous results. Brother Crist, who became pastor last summer, is doing well, works hard, and manifests a spirit of enterprise. With the help of a few of his members, he worked up a large audience for an astronomical lecture by the Superintendent when he came. The proceeds, it is understood, are to be devoted to the formation of a sinking fund, to pay interest on debt, so as to prepare the congregation to meet emergencies. It is a beginning at least in the right direction; a nest with an egg in it, which we hope ere long will be filled up. Judging from the intelligent and respectable audience present at the lecture, we should infer, that pastor and congregation enjoy the good-will of the community.

A Reformed church is much needed at Catasauqua. It is a large town, with many Reformed people living around it in the country, some of whom move to town from time to time, for whom provision must be made, if they are to be saved to the Church. It is plain, however, that the mission will not become self-supporting for years to come, and it is therefore also plain, that it should be connected for a time at least with one or more of the surrounding congregations in the country, so that the appropriation of Classis may go elsewhere to assist new missions that are calling for help. We hope the way may be open to effect such an arrangement at no distant day.

Missions in Bucks County.

On the Monday following the Sunday at Catasauqua, the Superintendent proceeded to the Sellersville charge, where a series of missionary meetings were in progress. After a short ride from the railroad station, he was brought to Emanuel's Church in time to preach in the evening. It is also called Leidy's Church, because that name appears very frequently on the roll of its members. Here there had been already two services during the day, one in the morning, and the other in the afternoon in the German language. In the evening the English language was used. At each of these services a collection was lifted for missions. Next day similar meetings were held in the congregation at Bridgeville, where collections were again lifted for missions and other benevolent purposes. The Rev. N. Z. Snyder of Bethlehem, and the Superintendent officiated prisoner, re-enters the Judgment-hall and during these two days. Other neighboring ministers were expected to be present and But he receives no reply. to participate in these missionary festivals, but were not able to attend, very much to the regret of the people. Those services judges, there is indeed very much compreduring the week, in which practical benevolence was combined with individual edification, struck us most favorably. They had been held last year with good effect, and this year the people themselves requested their pastor to have them again. At a season when work on the farm was not urgent, they were willing to remit labor, attend church, and hear the cause of missions discussed by the ministers. Not many outsiders turned out, but nearly all the members of the church on the Reformed holiness and a deep concern for the law, side were in attendance. It seemed to be truly gratifying to these country people to hear that our Church was growing and ing effect had not a few simple words adspreading. They were interested and responsive listeners to what has been done truded upon the sacred precincts of Gethsealready, and glad to hear that still more is expected in the future. Brother Dengler come hither to seize Him and lead Him

For many reasons we would commend and recommend such missionary meetings as were held in the Sellersville charge. profitable to go into details. In its extre- They are calculated to be fruitful in good results, from every point from which they can be viewed. Country people, as a general thing, do not get enough preaching; they do not meet their pastors often enough, and Classis, the congregation most likely would have altogether too little intercourse with them, so as to know them and imbibe their spirit and aims. Everything that is calculated to bring pastor and people together more frequently, must therefore be hailed as progress in the right direction, and occasional meetings in the week such as these encouraged. In some places where the religious life of the people has become too much fixed by traditions in old ruts and channels, occasions of this kind would, we me?" believe, tend to awaken new life in the congregation, or rather give it an opportunity to expand, to bloom and blossom as the rose. Ministers, especially where they are so numerous as in East Pennsylvania, could. we presume, always be had to give interest to the meetings, and render them more effective. Such and other benefits would accrue, apart from earnest efforts to discharge the solemn duty incumbent on all Christians to send the Gospel to those that have it not.

Selected.

THE SILENCE OF JESUS.

At four distinct times during the humiliation to which the Saviour was subjected, when arraigned before the unrighteous judges, who were to decide upon His innocence or guilt, Jesus retains a most remarkable and significant silence. The high council or Sanhedrim, having as-sensured during the higher large as-appear against Jesus, bringing for ard various accusations against Him, an declaring that He had said, "I will derroy this temple that is made with hards, ad within three days I will build another nade without hands." The high priest having arisen, and solemnly inquired, "Answerst Thou nothing? what is it which thes witness against Thee?" Jesus holds Is peace, making no reply whatever. During the course of the following morning, filate, referring to the many charges brought against Jesus by the chief priests and dders, inquires of Him, "Answerest Thounothing? behold how many things they witness against Thee." But again Jesus makes no reply, maintaining a silence, which fills even the Roman governor with astonishment. Having been brought before Herod, who hoped to be able to gratify his idle curiosity in regard to this wonder-working Galilean, and who addressed a number of questions to Him, Jesus again remains silent. Again Pilate, having heard that Jesus had declared that He was the Son of God, being alarmed and desirous of acquitting this extraordinary inquires of Jesus, "Whence art Thou?"

In this repeated silence of Jesus in the presence of His accusers and unrighteous hended. How easily might not He, who had so frequently utterly confounded His enemies, who had sought to entrap Him, with a few bold words, have even now filled His accusers with shame and confusion. How easily might not He, who spake as never yet man had spoken, have overawed His unrighteous judges, and compelled them to release Him, and impose the most severe penalties upon the hypocritical and hollowhearted priests and elders, who, feigning were actuated merely by envy, malice and revenge. What wonderful and overpowerdressed to the multitude, which had inmane, had upon the armed band, which had

a flourishing congregation, probably the part in carrying forward the great work in | divine Master might have utterly confound- | The harm done by such a course, is incalcued His enemies, He maintains silence.

Not at all times, however, nor under all circumstances is Jesus silent. When the high priest said to Him, "I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God!" He could not, would not be silent. He would not deny His character, and His holy mission. Or when asked, "Art Thou a king?" He was not silent, but boldly confessed, "Thou sayest. I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice." And again, when one of the servants struck Him with the palm of missionary festivals, ought to be everywhere his hand, saying, "Answerest Thou the high priest so?" Jesus was not silent, but replied, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou

A most interesting subject is here presented to us, and one full of instruction for every one. It opens up to us a question of the highest importance in regard to Jesus, our Divine Master, and of great moment to thing there is a season, and a time to every in Ecclesiastes; "A time to keep silence, and a time to speak;" but when, and under what circumstances we are to keep silence, and to speak, is a question which many, no doubt, have been unable to answer satisfactorily.

Regarding the Saviour we notice, that He spoke when the question at issue was not His own private cause, but that of universal truth: and when there was the least possibility that His words might recall a soul from the path of error. When His kingship was questioned, when His divinity was doubted, when an opportunity was afforded of declaring in the most unmistakable manner that He was indeed the Son of God, nigh priest, who was borne away by intense zeal for the holy office occupied by the hollow-hearted, wicked priest. There is hope for that servant, a word may arouse his conscience, and lead him to reflection and Jesus, therefore, replies, "If I have spoken evil, bear witness of the evil: but if well, why smitest thou Me?"

But when the grossest of falsehoods were attered, and accusations which were without the least shadow of truth were hurled against Him, Jesus maintains a dignified silence, which was far more eloquent and more overwhelming than any words of reproof or denial could be. "Answerest Thou nothing?" they inquire; but why should He reply to these falsehoods, when in their own breast a voice is even now sounding,-the voice of conscience,-loud, startling, condemning? The very silence of Jesus adds to the power of that voice speaking within

Again, when questioned by those with whom He may effect nothing, since they are perfectly insensible to the truth, past feeling, and are persistently turning a deaf ear to every call which has come to them, Jesus is silent. His words would be lost upon them; all would be in vain. As long as Jesus speaks there is hope; but when He is silent, then all hope is gone.

"To everything there is a season, and a time to every purpose under the heaven; a time to keep silence, and a time to speak." (Eccles. iii. 1, 7). How difficult is it not, however, to know when to speak, and when to keep silence! How inclined we are to speak when we should be silent, and to be silent when we should speak; how disposed to regard the promptings of a spirit other than that which was in Christ Jesus, to follow the biddings of a revengeful heart, to allow ourselves to be borne away by the indignation which has been excited within us, and instead of being silent, to speak; and then not to speak as Jesus spake, when wronged, defamed, abused; not with that dignity and power He displayed, but even as a poor weakling spurred on by an evil will be able, no doubt, to give a good report to death? "I am He," replies Jesus, and, the other hand, to heed the promptings of good to them that love God;" or of this, to Classis, that his people have honored the as if stricken down by an invisible hand, cowardice and fear, or the desire for the "I will never leave thee nor forsake thee;" this mission face to face. It has nad a sad worked together stand, the rule in the Tohickon Classis, Yet now, when the decisive moment has out boldly, fearlessly for the truth, maintain be," then certain trials may throw the soul

lably great; the shame brought upon Christian discipleship cannot be over estimated. Glaring evils appear, which should be rebuked, but too many professing Christians then are silent, or like the Priest and Levite in the parable, close their eyes to duty, and pass by on the other side. The cause of Christ and of truth demands a bold declaration on the part of His followers, but then they are too frequently silent. Unlike the Divine Master in this respect, in speaking out boldly, fearlessly, when great truths or principles are at stake, how unlike Him also in maintaining silence at the proper time are not most men.

The meekness which Christ honors and commends, the long-suffering and patience which He manifested in His life, the willingness to suffer wrong rather than do wrong, -these appear to be at a great discount in the world, and even amongst many who lay claim to the name of Christ, without however displaying that mind which was in Him. That very frequently silence is the best reply that can be given, is not credited by many. But it is certainly the very best reus, as followers of the Lord. "To every ply which can be given under many circumstances. It is more overwhelming for the purpose under heaven," says the Wise Man children of the father of lies than the severest reproofs can be. Why reply to every malicious declaration that may be made against us? Why endeavor to cast from us every false accusation that may be brought forward? Why resent the insults which we may be called upon to endure? Following the holy example of Jesus, may grace be given us to be silent as He was, and when reviled, not to revile again; when suffering, threatening not, but committing our cause to Him, that judgeth righteously. Let no words of ours be heard, that the voice of an upbraiding, reproving, condemning conscience may sound forth in all its power,-speaking far more in our favor than any reply which we could offer trol over ourselves, and to be carried too far by our feelings, how much better is not silence than any other reply which we might offer. To bear injuries in all meekness, to be silent under abuse, to resent not, but commit all to Him who judgeth righteously, is no evidence of weakness, but rather of power; it is not something, which need call forth the least shame within us, but rather thanksgiving and rejoicing that we have been enabled through Divine grace to imitate the perfect example of our Lord, and to endeavor to display the mind which was in Him .- Moravian.

CONFIRMATION HYMN.

From the German.

Thee, Lord! I love with my whole heart; To me great grief it does impart, That Thee I've vexed, the highest good; O wash me clean in Thine own blood!

Close not, O Lord! Thy heart to me; To Thee alone for rest I flee. Lord Jesus Christ! Take Thou my heart; For only Thou my Saviour art.

Increase in me love's ardent glow, My God! the highest good I know Let Thy warm love with bonds divine Encircle, Lord! this heart of m

Receive Thou as Thy rightful claim, Whate'er I have; whate'er I am. Dispose it all as pleaseth Thee, So that it shall accepted be

As gold in fire me purify, That I may love Thee till I die. Let no distress, nor any strait, From Thee, my God! me separate.

S. R. F.

FAITH .- True faith produces an immediate rest of soul from all carefulness and anxiety and settles it in great peace. This state of freedom from carefulness and anx. iety will be as broad as the intelligence of him who exercises faith. Ignorance of Christ's official relations, and of what we may expect of Him, may prevent or break the soul's rest under certain circumstances or in certain emergencies. For example, suppose the soul to be ignorant of the declaspirit. How inclined are we not also, on ration that "all things work together for

Family Reading.

"AND THEY SMOTE HIM WITH THEIR HANDS."

> ST. JOHN, XIX. 3. BY J. L.

O hands, that God made pure and strong, To do high work of love, To clasp in reverential prayer Before His throne above :

To stir with warm and tender thrill, Born of your gentle touch, The hearts that much have sinned, and yet Have power of loving much;

To break, with might of patient toil, Some links in the great chain Which holds the sinning, struggling world In bondage and in pain;

Have you but learned in all past years To smite and not to heal? Have you, in grinding life from souls, Grown hard and cold as steel,

That thus you fling another drop Of bitterness and woe Upon the patient heart of Him, Whose love yearns o'er you so?

It might be yours from that meek head To lift the cruel crown; To sooth with touch of reverent love, The pain that bows it down.

In lightening thus His heavy grief, Your purest glory lies; Your shame, in deepening by one pang, The anguish in His eyes.

O souls, in all the world, who throw Your little weight of ill Against the silent strength for good Which flows from Jesus still;

Turn all your blows, not falling fast Upon His heart of love, Against the sins that shut you out From the pure heaven above!

Lose not forever your blest right To have some little part In the great work of soaring love That lies so near that heart.

Oh, taste the gladness of that strength That worketh with God's will, That lifts the thorns from suffering brows, And triumph over ill.

THE SORROWFUL SAVIOUR.-HIS PRAYER.

BY J. J. VAN OOSTERZEE, D. D.

"Gethsemane! O that I might
Enter thy walls at dead of night
And view my Lord; and, for the sight,
Moon, lend thy rays, pale, but yet bright!"

So sang a pious poet of the last censame sentiment wells forth from every Christian heart. Who can imagine a Passion Week discourse without a pilgrimage to Gethsemane; but who enters save with still emotion the sombre garden on Mount Olivet? Ah, what a striking contrast between the hymn of praise sung in the upper chamber at the Passover, and the plaintive tone heard on yonder side of the brook Cedron! We almost feel disposed to turn aside our faces from the fearful scene: " sit ye here," exclaims the Lord to His disciples, as before their eyes He enters Gethsemane. There He permits us also, as once the three trusted disciples, to follow Him deeper into the shadow; and it is given us with wide-opened eyes to see, with holy disposition of heart to feel; who shall let fall the plummet in the ocean of this unfathomable distress of soul! For this we must perceive immediately, here, as elsewhere, the bodily suffering was still the least part; the bloody sweat and tears, however touching, are yet nothing compared with the inward pressure and nearness to death of a soul which is here, as through a hand unseen, cast down; and we can scarcely forgive the disciples-above all Peterthat in this fearful night they could not watch with the Lord one hour. Ah, what is human faith, which even beside such suffering, cannot tender so small a service! What is the deepest grief we know, compared to those that agonized this Man of sorrows, who, as Luther has said so well, of the terror of death felt at least ten degrees where we scarcely can feel two! How awful must that suffering have been, of which the prospect only made the God-man's heart beat with such vehemence! and how fearful must sin be in the eyes of God, when He must come to such extremities with the Son of His good pleasure, ere for a ruined world the light of redemption can dawn! Here is, indeed, the place, if nowhere else, to cry aloud this prophecy: "Be astonished, O ye heavens, at this, and be horribly afraid!" Well may our soul also be dismayed, utterly dismayed at it,first, and most deeply, because our sin has aggravated this sorrow, and because that we so often, so long, and so indifferently, can pass it by as though in nowise implicated!

And yet, even here, for the believer, may not sadness become joy, and the soul-suffering of Gethsemane the source of humble, godly gladness? Oh! most assuredly; for it here again appears, whom and what we have in this Media-

that He is truly the willing, but, moreover, the perfect Saviour of sinners, who felt all the weight of the sacrifice which He was about to offer, but never for a moment seeks to avoid the approaching contest? Yea, after such a sight, can we in the least doubt that He of right may well be termed the merciful and faithful High Priest in heaven, who, Himself made perfect through suffering, has sympathy with our weakness? "My soul is exceeding sorrowful, even unto death."
In order to feel all the comfort of this passage, one must lie bowed down beneath a weight of spiritual woe, the burden of which none can guess; uncomforted, left out, abandoned, . . But nay, that shall we never be, so far as we know Him who once has crawled as a worm in the dust, but now exalted even to God's right hand, is always ready to hear this whene'er a soul comes to Him: "Tarry here and watch for me, whilst I more closely pray." Let no one, who, with both hands, grasps this immeasurable comfort misjudge the awful solemnity of the scene at Gethsemane, and longer carelessly indulge in sleep! Fearful must it be to fall into the hands of the living God, if for us this spiritual struggle has been striven in vain; and what shall save us, if so great a love as this speaks no longer to the heart? Forbid precious Saviour; and let it be with us as though anew there echoed from the sanctuary of Thine agony this call to us: "Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's!" * * * * * * *

Lately we ventured a glance into

Gethsemane, as the wrestling-place of the most terrible of soul-conflicts; but do we not learn to consider it in the same hour, as the scene of the most glorious victory? Yet we know, that the Lord did not alone complain, but also prayed as never man before, and in prayer He yielded His divine and human will to the will of the Father unconditionally and with submission. "Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou wilt." How is it possible, that any one in this deprecation of the cup of suffering can see aught unworthy, and from the dust of Gethsemane can fashion missiles to wound therewith this feeling, and is prayer wirther what wounds our nature sinful? Does there exist a particle of conflict between the Son of man's own will and what the Fason or man's own wan and what the Father had commanded; or would the God-man really have been greater in thine estimation, if He, with songs of joy upon His lips, had issued forth to meet the traitor? Have later Christian martyrs drawn this courage from a believing glance to their first Guide, who, praying, won the battle fully? and can any one of us, even in some degree, perceive what was included in a suffering the this, voluntarily to bear the penalty for all the sin of the whole world? Yea, who can doubt if in Carlot of Yea, who can doubt, if in Gethsemane He suffered the assault of the adversary, regarding whom He said Himself that evening: "the prince of this world cometh," and who had tried to smite the second Adam through terror, as he had tried to win the first through guile? But in vain; the weapon of prayer seems in these hands absolutely invincible; but truly never was it wielded in more worthy guise. Is the soul grieved?—the spirit raises itself to God; does peace Elijah upon Carmel is here. What marvel that these conflicts wove for Him a such a voice of supplication the heavens, black with thunder-clouds, open, and an angel descends to quicken that fainting heart with heavenly comfort. Was this accomplished solely by the appearance, or through an actual word, of the messenger from heaven? was the Lord strengthened in spirit, or only in the body, which otherwise, perhaps, might be overcome? Does the angel speak to Him of the Father's will, or of the joy set before Him, or—but enough. Immediately thereafter the struggle is past; the Hero goes to meet His captors as one who had already obtained the triumph. Now no more He says to His disciples, "Tarry here," but "Rise up, let us be going." The hour is come, but it finds Him, as it must find Him, not only strengthened, but also armed: in every

respect entirely recovered from that aw-

ful moment; but truly devoted to the

suffering through which He shall be

present day pauses a moment upon the supposed sight of Gethsemane, under the shadow of the old olive trees, and muses on the past, he plucks a single leaf from the bough, and carries it away with him as a memorial of the scene. And we who now in spirit have not merely sat, but have knelt here, and know what drinking of that cup cost to the Saviour of our souls, what fruit for eternity shall the garden on Mount Olivet bear for us? Varied are our lots and varied our prospects, but this is certain, three cups are earlier or later offered to the lips of each one here below: the intoxi-But the inevitable cup of death. Watchfulness, when the first is offered us; submission, when the second; faith, when the third and last: is it too much to ask these things from those who know that Christ has also suffered them? and wherefore? Oh, our soul, when sin entices, think on Gethsemane, and drive sleep from thine eyes! When suffering presses, and the whole heart rises against he dark, but inexorable dealings of the dark, but inexorable dealings of Providence, think of Gethsemane, and by prayer get rid of your self-will, that God's will may be done! And, finally, when the last foe draws near, think on Gethsemane, and overcome the fear of death by glancing at the triumphant Prince of Life! And Thou, the Congueror of Gethsemane, all thinks queror at Gethsemane, ah! think on us who here toil in the dark valley of Cedron, and be Thou Thyself constantly the angel who strengthens us in our great weakness!

CONCEALMENT.

A burglar, not long ago, entered and rifled the contents of an unoccupied dwelling. He ransacked the rooms from attic to cellar, and heaped his plunder together in the parlor. There were evi-dences, that there he had sat down to rest, perhaps to think. On a bracket in the corner stood a marble bust of Guido's "Ecce Homo:" Christ crowned with thorns. The guilty man had taken it in his hands and examined it. It bore the marks of his fingers. But he had replaced it, and turned its face to the wall as if he would not have even the cold, sightless eyes of the marble Saviour look up his deed of infamy. Be it so or stinc of concealment of sin, of which that et is a truthful emblem. The instinctof hiding clutches at every act of wrongdoing, and would bury it forever from he vision of pure eyes. Human natur thus anticipates, all through this life, the last prayer of sin in the day of judgment, "Rocks and mountains, hide us fron the face of Him that sitteth on the throne."—Presbyterian.

DO NOT WAIT FOR FEELING.

Whist you cannot feel too keenly, do not wait for feeling. No sorrow for the past can be too poignant; but do not wait for that sorrow. If the prodigal had not arisen till he was satisfied with his own repentance, he would have died in the far country. The tears which do in the far country. The tears which do not flow from the gaunt eyes of famine will come unbidden at the feast of fat things; and the fountains of the great deep, which freeze in the winter of remoteness and estrangement, will break thy guise. Is the soul grieved?—the spirit raises itself to God; does peace still not return after the first petition?— a second, a third ascends; does the contest wax hotter?—so much more fervently He pleads: greater than Jacob at the brook of Jabbok, greater than Elijah upon Carmel is here. What was remoteness and estrangement, will break up and brim over in the sunshine of mercy. The word which you take, be it what it may—"Father, I have sinned, and am no more worthy to be called Thy son," "Take away mine iniquity, and receive me graciously"—whatever the word may be, let it be a true one, and Elijah upon Carmel is here. What was a sun father and the sunshine of mercy. swifter than your return will be the footsteps of forthcoming pardon; and great erown, the like of which has never as may be your own joy in rescuing and adorned any before or after Him! On restoring grace, no less will be the joy in heaven over your repentance.—Rev. James Hamilton, D. D.

SAYING HATEFUL THINGS.

What a strange disposition is that which leads people to say "hateful" things for the mere pleasure of saying them? You are never safe with such a person. When you have done your best to please, and are feeling very kindly and pleasantly, out will come some underhand stab, which you alone compre-hend—a sneer which is masked, but which is too well aimed to be misunderstood. It may be at your person, at your mental feeling and foolish habit of thought, or at some little secret opinions confessed in a moment of genuine confidence. It matters not how sacred it may be to you, he will have his fling at it; and, since the wish is to make you suffer, he is all the happier the nearer he touches

speech before everything—that bright, sharp, well-aimed needle of a speech that probed the very centre of your soul!

HAIL, THOU HEAD! SO BRUISED AND WOUNDED.

Hail, thou Head! so bruised and wounded, With the crown of thorns surrounded; Smitten with the mocking reed, Wounds which may not cease to bleed Trickling faint and slow. Hail! from whose most blessed brow None can wipe the blood-drops now: All the flower of life has fled, Mortal paleness there instead; Thou, before whose presence dread Angels trembling bow.

All Thy vigor and Thy life Fading in this bitter strife; Death his stamp on Thee has set, Hollow and emaciate, Faint and drooping there. Thou this agony and scorn Hast for me, a sinner, borne, Me, unworthy, all for me! With those signs of love on Thee, Glorious Face, appear!

Yet, in this Thine agony, Faithful Shepherd, think of me; From whose lips of love divine Sweetest draughts of love are mine, Purest honey flows.
All unworthy of Thy thought, Guilty, yet reject me not; Unto me Thy head incline, Let that dying head of Thine

Let me true communion know With Thee in Thy sacred woe, Counting all besides but dross, Dying with Thee on Thy cross: 'Neath it will I die! Thanks to Thee with every breath, Jesus, for Thy bitter death Grant Thy guilty one this prayer, When my dying hour is near, Gracious God, be nigh!

When my dying hour must be, Be not absent then from me; In that dreadful hour, I pray, Jesus, come without delay: See and set me free; When Thou biddest me depart, Whom I cleave to with my heart, Lover of my soul, be near; With Thy saving Cross appear,

Show Thyself to me.

—Bernard of Clairvaux. Trans. by Mrs. Charles.

AND BY TOPIC.

In the ignorance and enthusiasm of girlhood, I asked a "bookish" elderly clergyman for a "course of reading." He very willingly handed me a list of books covering a sheet of commercial note paper, made up largely of such works as Rollin's "Ancient History," Grote's "Greece," Gibbon's "Decline and Fall," and Buckle's "History of Civilization," with Whately's "Evidences" and Butler's "Analogy" for a diversion. With a commendable desire to be thorough and to begin at the share to be thorough and to begin at the beginning, I attacked Rollin. On account of some trouble with my eyes, half an hour a day was all I was allowed to read. By chance, I happened to mention what I was doing to an enterprising sophomore of my acquaintance, who asked

"How long do you suppose it will take you to read Rollin, in half-hour installments?"

"I am sure I can't tell," I answered. "Well, somewhere between ten and fifteen years," he replied; "and you

But this is reading by course, and not by topics. A friend of mine tried to read Macaulay's "History of England," without much knowledge of the detail of English history. She found so much of which she knew nothing taken for granted as familiar, that she grew quite discouraged, and gave it up. One day she saw the "Students' Hume." Here was the very book she wanted, and taking that and the "Students' France." for a basis, she constructed a course of reading to meet her own necessities. She began with the Norman conquest, for she had no interest in the endless squabbles of the Saxons and Danes. Some time afterward, however, when she was tracing the rise of the European nations, she was glad to read this earlier history.) She read first the story of the reign of an English king, then that of the contemporary French sovereign, at the same time weaving in a woof of poetry, romance, and biography. Bulwer's "Harold" made the times of the Norman conquest vivid and real: "Ivan-hoe," "Kenilworth," and Shakespere's And how can we better express the inestimable result of this victory, than distribution and successful and succ

tor of the New Testament, who, in the days of His flesh, offered up prayers and supplications with strong crying and tears. Or learn we not to know Him as the true partaker of our nature, made like unto the brethren in all things except sin? Is it not here anew apparent, that He is truly the willing, but, moreidea of the awful days of the French Revolution. The gossipy "Queens of England," (abridged edition) showed her how the royal wives and mothers felt and acted and Victor Hypers felt and acted, and Victor Hugo, in "Les Miserables" furnished a thrilling description of the battle of Waterloo. In this manner, with a poem here, a novel or biography there, she made up a glowing mosaic of the most important events in the history of the two countries records allied to our own and with tries nearest allied to our own, and with none of the tedium which belongs to the popular idea of reading history, and the popular idea of reading history, and was thus prepared to enjoy Macaulay, Thiers or Carlyle. How much more satisfactory her two or three years' work than if, like a humming-bird, she had sipped a little here, and a little there, and alighted nowhere! Green's "Short History of the English People" (the revised edition) is even better than the "Students' Hume," for the frame-work of such a course of reading, and Yonge's of such a course of reading, and Yonge's "Parallel History of France and England" has the important events arranged in tables, in such a way as to enable the eye to assist the memory.—Scribner.

[April 10, 1878.

Useful Mints and Recipes.

How to CRYSTALIZE FRUIT.-Pick out the finest of any kind of fruit, leave on their stalks, beat the white of three eggs to a stiff froth, lay the fruit in the beaten eggs with the stalks upward, drain them and beat the part that drips off again, select them out one by one, and put them into a cup of finely-powdered sugar; cover a pan with a sheet of fine paper, place the fruit inside of it, and set it in an oven that is cooling; when the icing on the fruit becomes firm pile them on a dish and set them in a cool place.

PASTRY MADE WITH SUET.—Get a pound of the best suet, with very little membrane running through. Roll the suet on the paste-board for several minutes, removing all the skin and fibers that will appear when rolling it, and this will leave the suet a pure and sweet shortening, looking like butter. Rub this into the flour, salt, and mix with ice water. When ready to roll out for the plates put on a little butter in flakes, rolling it in as usual.

After making up paste it is a good plan to put it on the ice or in a very cool cellar for an hour or two, befor

To DRIVE AWAY RATS.—A correspondent desires a remedy for ridding his house of rats. Let him take a quantity of green copperas and dissolve it in boiling water, and pour it as hot as possible down their holes, and scatter it in crystals about their haunts. It will cleanse the premises of all disagreeable odors, and it has driven every rat out of the house we occupy. If he will limewash his cellar with the lime made yellow with copperas, it will act as a capital disinfectant, and with us has routed every rat and mouse, although the house was an old one, and the vermin were very numerous .- Country Gentleman.

PAWNED CHICKENS.—It is generally conceded (says Mrs. Rustic) that Spring chickens merely split open and broiled, are dry and unsavory eating. I therefore give to the housekeepers of the Rural my recipe, which has been pronounced good by many. Clean the chickens nicely; cut them down the back; break the breast-bone; wash and may expect to finish your list some time in the next century." The very thought so frightened me, that I never opened the book again, not even to count the pages to see if he was right.

back; break the breast-bone; wash and wipe them dry; season them, both in and outside, with salt and pepper; place them in a dripping-pan with a little water; put in a quick oven until they are a delicate brown on both sides; are a delicate brown on both sides; are a delicate prown on baste them frequently with butter; rethe chickens are done, remove to a hot dish; add a little more water and a teaspoonful of flour to form a gravy. Serve the gravy in a sauce-tureen, or in the dish with the chickens.

TO REMOVE INK FROM CARPETS.— If taken when freshly spilled, ink can be taken from carpets by wetting in milk. Take cotton batting and soak up all of the ink that it will receive, being careful not to let it spread. Then take fresh cotton, wet in milk and sop it up carefully. Repeat this operation, changing cotton and milk each time. After most of the ink has been taken up in this way, with fresh cotton and clean, rub the spot. Continue till all disappears; then wash the spot in clean, warm water and a little soap: rinse in clear water and rub till nearly dry. If the ink is dried in, we know of no way that will not take the color from the carpet as well as ink-unless the ink is on a white spot. In that case salts of lemon, or soft soap, starch and lemon juice will remove the ink as easily as if

Miscellaneous.

BELLS OF SORROW.

BY CAROLINE D. SWAN.

Drearily singing, wearily ringing, Lenten bells! Sobbing and sighing For Him who is dying, Tolling our anguish in musical knells; From tower and spire, as flashes of fire In ashes expire, Silent, ye die!

Bitterly weeping, patiently keeping Hearts of the lowly-Sorrows are holy, Bright in that Easter of glory unknown; Lenten woe ending, life-tides are tending Heavenward, blending With billows of gold!

THE CATACOMBS.

face with the primitive ages; we are present at the worship of the infant church; we observe its rites; we study population said to have been 2,000,000, processed to have been its institutions; we witness the deep emotions of the first believers as they commit their dead, often their martyred dead, to their last long resting-place; we decipher the touching record of their sorrow, of the holy hopes by which they were sustained, of "their faith triumphant o'er their fears," and of their assurance of the resurrection of the dead and the life everlasting. We read in the testimony of the Catacombs the confession of faith of the early Christhee eastern hill, I watched the men and tians, sometimes accompanied by the blesome times; of many who heard the words of life from teachers who lived in or near the apostolic age, perhaps from the lips of the apostles themselves. Indeed, if we would accept ancient tradition, we would even believe that the bodies of St. Peter and St. Paul were laid to rest in those hallowed crypts-a true terra sancta, inferior in sacred interest only to that rock-hewn sepulchre consecrated evermore by the body of our Lord. These reflections will lend to the study of the catacombs an interest of the highest and intensest character .-Withrow's Catacombs of Rome.

JUNGLES ON THE JORDAN.

"One of the remarkable things connected with Jordan is its jungles, which are confined to the bank of the river. Thistles, briers canes, vines, willows, tamarisks, and many other trees and shrubs grow so thick and rank that it is often impossible to penetrate to the water's edge. After having once seen these jungles, one ceases to wonder why the boars and other wild animals which frequent such places have never been exterminated. Here their retreat is secure. One day recently, in a canebrake or jungle where I had succeeded in penetrating a short distance I started a wild boar not ten feet from me, and I may safely been able. He made a tremendous crashing as he dashed through the canes and bushes, but the jungle was so thick that I could not point my rifle at him at all. Besides boars, jackals, hyenas, inchneumons, and other wild animals frequent these jungles; and birds also are found here in great numbers and variety. We have already nearly one hundred. have already nearly one hundred specimens in our natural history collections, mens in our natural misory some of which are rare, while many of some of which are rare, while many of them are exceedingly beautiful. have Smyrna kingfishers, frankolins, eagles, gulls, cormorants, partridges, quails, kestrels, griffin vultures, ducks, storks, herons, Pharaoh's chickens, rastorks, herons, vens, nightingales, besides a great many others, of some of which we do not even know the names. The heron is a very difficult bird to obtain, and no less so are the beautiful frankolins. The frankolin resembles in shape the Guinea hen, and is twice the size of the largest of the two kinds of partridges found here. They have a share colors are short neck and legs, and the colors are through the nostril. An officer is said to have taken a chip of the casting, and an analysis of it cause 500 an analysis of it cause 500 and analysis of it cause 500 a exquisite. The flesh is white and delicious, but inclines to be dry. They have an analysis of it gave 500 pounds of gold in the alloy. A great halo of gilded wood sets off the dark features as the tit is only by such a stealthy way that it is only by rare good luck that one gets a shot at roof.

them. The eagle-gull which we have spreads five feet eleven inches, The immense griffin vultures, of which we have a pair, male and female, measure the same; that is 3 feet 6 inches from tip of beak to tip of tail, and spread respectively 8 feet three inches, and 8 feet four inches. While they measure the same in length, the female makes the biggest spread by exactly 1 inch. Among four footed animals in Syria, the leopard is destined soon to become extinct. They are found now only in the wildest and most inaccessible gorges, and even there but seldom. Large amounts have been offered for their skins, and native hunters are constantly on the lookout for them. A few years ago one could obtain a reasonable number of leopard skins without difficulty, while now it is impossible to get even one at any price. -Boston Advertiser.

IN THE HEART OF JAPAN.

tied villas of the august mistress of the world, we find the most interesting relics of early Christianity on the face of the earth. In traversing these tangled labyrinths, we are brought face to face with the primition. now reduced to 150,000. I arose early, and was glad to find a clear morning. I walked out at a side door of the inn, and found myself in one of the approaches to a Shinto temple. I was almost under one of the granite touii, or monuments. This one is about sixty feet high, and four stone lanterns women as they came in front of the open records of their persecution, the symbols temple door, and threw their offerings of their martyrdom, and even the very instruments of their torture. For in these halls of silence and gloom slumbers the dust of many of the martyrs and confessors, who sealed their testing and the martyrs and confessors, who sealed their testing are the total placed during the same than the the early bishops and pastors of the Church, who shepherded the flock of Christ amid the dangers of the

> We have visited several temples situated on the hillsides, on the east side of ated on the milistdes, on the east side of the plain on which the city is spread out. The oldest and largest is known as the Chionin, and belongs to the Joudo sect. It is very large, measuring in front over 200 feet. This sect never paint their temples, and this one presents a dreary aspect of weather-stained wood. Its age is given as 270 years only, and it occupies the site of an older one destroyed by fire. Stone steps lead to the bell tower, where hangs the great bell, said to be the largest in Japan. It is sounded only on the 12th and 25th of each month. It is suspended about seven feet above the ground. The metal at its rim is eleven inches in thickness. We saw another bell in size little less near the site of another temple, resting on granite supports, on the ground, near where it fell. The bridge leading to a mountain temple is of great beauty. It has two arches, and each arch double; one inverted under the other, so that the passages form circles. The whole, including the balustrade, is of cut granite. In strong contrast with their religious establishments is the architecture of the town. The streets are narrow and unpaved, the houses small and squalid, and poverty is written everywhere.

the hill itself. Granite stairs lead into the wild forest, which now covers the site of vast temples of wood-broad avenues, whose rocky pavement was worn smooth by the feet of devout pilgrims before Christ was born.

Here was erected, 1,200 years ago, the largest bronze figure the world has ever known. It weighs 450 tons, and the third temple now covers it, without apparent injury to the immense statue. We went around it, but could form no estimate of its size. Our minister at Tokio told me that it was sixty feet from the seat of lotus leaves to the top They have a small head and of its head, and that a man could climb through the nostril. An officer is said

To-day we rode to Lake Bewa, distant about seven miles, and our route lay along the great Tokaido. The road is about twenty feet wide, well maca-damized, with the inevitable walled ditch on either side. It is the great thoroughfare from Osaka to Tokio, and from the lake to Kioto it was a continuous stream of travel, many cattle, and a few horses laden with goods of every description. We entered the town at the south end of the lake, and were taken to a flight of stone steps to climb to a temple that overlooked the lake. We ascended them, and found ourselves on the plateau excavated in the side of the mountain, and turned to look upon the largest lake in Japan. It is sixty miles in length, but narrow at the south miles in length, but narrow at the south end. It is surrounded by rich alluvial lands. Our guide next led us to see a bell, which, he told us, had not been rung in twelve hundred years, and pointed to a small wooden building at the head of a flight of wide stone steps. We looked in through the wooden bars, well worn by curious visitors, and saw, well supported on a strong wooden table, a bell about four feet high, with a bad crack, which seemed to have been caused by fire. It had on it a few plain figures as ornaments. Our guide informed us that it was seventeen hundred years old, and that it had hung in an ancient Shinto temple that once stood where it now lies. For five hundred years its tones floated over the placid years its tones floated over the placid lake, and called the people along its shores to worship. Then came a catastrophe, and twelve centuries have passed.

KILLED AND WOUNDED IN ANCIENT AND MODERN WARFARE.

At the battle of Talavera (1809), the loss in killed and wounded was one-eighth of those engaged. At Austerlitz eighth of those engaged. At Austerlitz (1805), it was one-seventh. At Malplaquet (1709), at Prague (1759), and at Jena (1806), it was one-sixth. At Friedland (1807), and at Waterloo, (1815), one-fifth. At Marengo (1800), it amounted to one-fourth. At Salamanca (1812), ont of 90,000 combatants 30,000 were killed and wounded. At Borodino (1812), out of 250,000, 80,000 fell on the two sides. At Leipsic (1813), the French sustained a loss of one-third of their total effective force. At Preussich Ey-lau (1807), 55,000 were killed and wounded out of a combined total of 160,000 combatants, giving a loss of more than one-third; while at Zorndorf 1758), the most murderous battle which history records in moderntimes, out of 82,000 Russian and Proper troops engaged, 32,800 were stretted upon the field at the close of the ay. Let us now come to more recentimes. The first great battle in which field firearms were used was Solferino (1859), and when the war broke out it was confifidently predicted, that theeffects of the new weapon would be frigtful; but the loss actually fell to 1-1 of those engaged. At Koniggratz, there, in addition to rifled weapons, me side was armed with breech-loades, the actual loss was further diminised to 1-15. Finally we come to the last war, in which the proportions wee—Worth 1–11, Gravelotte 1–12, and Sedan 1–10. These figures may surprise many who not unnaturally, imagined that improved weapons entailed increased slaughter. It is not intended to imply that battles are not still sanguinary, but it is incontestable that they are much less so than they were.—Macmillan's Hagazine.

Selections.

"He was wounded for our transgressions. He was bruised for our injuities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid upon him the iniquity of us all." "He hath put away sin by the sacrifice of Himself."

The love of Jesus reproduces itself in the lives of His working and suffering children. In some shape they are ever giving themselves for God and for their fellow men. True love is no disembodied sentiment. Love asserts its presence in a practical, visible way, when once it really lives. It is the very soul of all that earthly labor which, for Christ's sake, will be owned hereafter.—H.P. Liddon.

Are we satisfied that Jesus has rent the veil Are we satisfied that Jesus has rent the veil that kept us, as sinners, from entering the holiest? Then let us go in. Are we satisfied that Jesus has provided a merey-seat, and, by sprinkling it with His own blood, made it a safe and fit meeting-place between us and God? Then let us draw near; "let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Let us "come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Dr. H. Bonar.

I swing in the golden hammock of prayer, Fastened above the eternal stars;

Each shining mesh, so firm and fair,
Hung on the promises' glittering bars.
The sweetness of heaven and earth combine
In glorifying this bed of mine
Hearts loving and saintly have twisted each

cord And fastened the ends with the gems of His

And fastened the ends with the gems of His word;
And the loving Jesus, pure and sweet,
Has gathered the strands that were laid at
His feet,
And beat up my hammock of prayer.
So quiet I lie
'Neath my Father's eye,
Biding my hour to be called on high,
From my Christ-held hammock of prayer.

Science and Art.

THE BATHS OF DIOCLETIAN.—Recent excavations in the Baths of Diocletian have brought to light a Christian chapel (oratorium). The apse is ornamented with a mural painting of Christ and the twelve apostles, below which, in panels, are smaller representations of Biblical subjects. According to the decision of Rossi, they were executed between the years 360 and 420.—Exchange.

A New and Powerful Explosive.—M. Nobel, the inventor of dynamite, has recently discovered a new explosive substance still more powerful than that. He has given it the name of "explosive gelatine," on account of its aspect, which closely resembles gelatine. The substance is composed of 94 to 95 per cent. of nitro-glycerine, and 6 or 5 per cent. of collodion, mixed together. It is viscous, but can be easily cut with a knife or with scissors, and placed in cartridges or shells. Dynamite, it is known, has the disadvantage of being alterable by water—when it is moist, the nitro-glycerine separates from the absorbent. The new substance, on the contrary, does not give the least symptom of exudation; it is impermeable to water, which does not at all affect its explosive properties. It is inflamed in the same way as dynamite, and its power is at least 50 per cent. greater. Italy and Russia have, it is said, adopted this substance for charging bombs, torpedoes, etc. A NEW AND POWERFUL EXPLOSIVE .- M. stance for charging bombs, torpedoes, etc.

UTILIZATION OF BLAST-FURNACE SLAG. Within a few years great progress has been made in the utilization of blast-furnace slag, and that material is now applied in many ways with great advantage. Thus, slag "sand" is employed for making concrete, building-bricks, mortar, and cement; slag "shingle" for concrete, also for roadways; slag "wool" for covering steam-boilers and pipes, ice-houses, etc., also for filtering-purposes; blocks of slag-concrete are used for paving, for curbstones and the like; finally, by Britten's process, slag is used in the manufacture of glass for roofing, and for other purposes not requiring pure glass. In making building-bricks of slag, the slag-sand is mixed with selenitic lime, with the addition of iron oxide and pressed in moulds. The cement is made from the slag-sand, common lime, and iron oxides. It is little inferior to Portland cement in strength, while it does not cost one-fourth as much. The concrete made from this cement, mixed with the "shingle," is an excellent conglomerate for use in monolithic structures. It is stated by Mr. Charles Wood, in a paper read before the British Iron and Steel Institute, that "It took two good men, with steel bars and sledge-hammers, as much as four days to cut through a wall of this concrete about twenty-six inches thick." Mr. Wood exhibited to the Institute bottles of slag glass, also specimens of slag-wool. The latter product, according to Mr. Wood, is obtained as follows: A jet of steam is made to strike a stream of molten slag as it falls into the slag-bogies or wagons. This jet scatters the molten slag into shot, and as each shot leaves the stream, it carries a fine thread or tail; the shot drops to the ground, but the fine wooly fibre is sucked into a large tube, and -Within a few years great progress has been made in the utilization of blast-furnace slag, leaves the stream, it carries a fine thread or tail; the shot drops to the ground, but the fine wooly fibre is sucked into a large tube, and discharged into a chamber. This chamber is very large, and is covered with fine wire net-ting. The steam and air carry the wooly particles all over the chamber—the finest into recesses formed for the purpose, the heavier into the body of the chamber. The wool is of a snowy-white appearance.—Popular Science Monthly.

Personal.

Mr. Tennyson is working upon a historical drama, which will complete the trilogy of dramas upon the great and memorable characters and events in English history, which he contemplated, Queen Mary and Harold having already appeared.

PLAIN PROGRESSIVE TALKS UPON THE WAY OF SAL-VATION, By Rev. David R. Breed, Pp. 56. Price 35c. Postage 3c. A neat little book written in earnest style. American Tract Society, 1512 Chest-

MARGIE HARGRAVE AND THE PERCY CHILDREN. By Mrs M. E. C. Wyeth. Pp. 200. Price 90c. Pos-

Two distinct books are bound in this one volume. They are written by a favorite author, and will commend themselves. They are published in beautiful style by the American Tract Society, 1512 Chestnat Street.

THE LITTLE MINER: or Honesty Rewarded, From the German of Gustave Nieritz. By Ellen M. Gif-ford. Philadelphia: James A. Moore, 1220-1224 Sansom Street. 1878. Pp. 269. Price 80c.

Sansom Street. 1878. Pp. 269. Price 80c.

This is the third volume of the "Ivy Series," to which we have called attention before. It is a simple story, the scene of which is laid in the mining mountains of Saxony, and points a moral. The volume also contains a tale called the "Inundation," translated from the German of Wilhelm Herchenbach. The publishers have issued the book in attractive form.

Annals of Buffalo Valley, Pennsylvania, 1755-1855. Collated by John Blair Linn. Harrisburg, Pa.: Lane S. Hart, Printer & Binder. 1877. Pp.

John B. Linn, Esq. has found time, in the midst of his other labors, to prepare and publish this large and imposing volume. It embodies a great variety of incidents connected with the history of the early

settlement of that part of Central Pennsylvania, to which it relates, and also comprises a vast amount of statistics belonging to its progressive history, which it is well thus to preserve, as they must prove interesting and valuable to future generations. To collect and collate the vast store of material, which is thus brought together from a great variety of sources, must have cost the author an immense amount of labor and the most diligent research. It would be well, were similar annals to be prepared and preserved in regard to other sections of our great State, as in this way only can be preserved and perpetuated the valuable material from which authentic history is to be made. The work will, no doubt, find general circulation in Central Pennsylvania, where it will be perused with special interest, and also obtain entrance, to a greater or less extent, into other portions of the State.

portions of the State. F.

LITERL'S LIVING AGE. No. 1764.— April 6, 1878.
Contents: Florence and the Medici, Fortnightly Review; "Only Jean," Blackwood's Magazine; Erica, Frau von Ingersleben; "Il Re Galantuomo," Macmillan's Magazine; The Three Cities, Cornhill Magazine; How Great Men Work, Cassell's Magazine; The Hatred of Individuals for Nations, Spectator; Poetry: My Wife; In Pall Mall; Long Ago; I Love Thee. Published every Saturday by Littell & Gay, Boston.

Thee. Published every Saturday by Littell & Gay, Boston.

Harper's New Monthly Magazine can hardly be called "new" any longer except in the sense that it is always fresh. It has attained to a good age, fifty-five volumes having been already published and during all the years of its life its character has been so well sustained that it no longer needs any commendation. We doubt whether any other work of the kind contains such an amount of varied and interesting matter as the volumes which have been issued in the past. However far back the date may be any Number will charm a person of taste who has not seen it before. Such a periodical is a public benefaction, and its encouragement will help to drive trashy demoralizing literature from book stalls. The March Number which has just resched us sustains the past reputation of the work, and any one who examines, or reads its finely illustrated pages will be charmed with the work. Terms, \$4.00 per year to all subscribers in the United States, including prepayment of postage by the publisher. Back Numbers can be supplied at any time. The Volumes of the Magazine commence with the Numbers for June and December of each year. When no time is specified, it will be understood that the subscriber wishes to begin with the current Number. A Complete Set of Harper's Magazine, will be sent by express, freight at expense of purchaser, for \$2.25 per volume. Single volumes, by mail, postpaid, \$3.00. Cloth cases, for binding, \$5 cents, by mail, postpaid, A Complete Analytical Index to the first Fifty Volumes of Harper's Magazine has been published, rendering available for reference the vast and varied wealth of information which constitutes this periodical a perfect illustrated literary cyclopedis. Svo. Cloth, \$3.00; Half Calf, \$5.25. Sent postage prepaid.

HARPER'S BAZAR, a repository of Fashion, Pleasure and Instruction, beautifully illustrated, is issued

Half Calf, \$5.25. Sent postage prepaid.

Hasper's Bazar, a repository of Fashion, Pleasure and Instruction, beautifully illustrated, is issued every week. The New York Evening Post speaking of it says that it "commends itself to every member of the housebold—to the children by droll and pretty pictures, to the young ladies by its fashion-plates in endless variety, to the provident matron by its patterns for the children's clothes, to pater/amilias by its tasteful designs for embroidered slippers and luxurious dressing-gowns. But the reading-matter of the Basar is uniformly of great excellence. The paper has acquired a wide popularity for the fire-side enjoyment it affords, and has become an established authority with the ladies of America." Back Numbers can be supplied at any time. The Volumes of the Bazar commence with the year. When no time is mentioned, it will be understood that the subscriber wishes to commence with the Number next after the receipt of his order. The Annual Volumes of Harper's Bazar, in neat cloth binding will be sent by express, free of expense, provided the freight does not exceed one dollar, for \$7.00 each. A complete Set, comprising Ten Volumes, sent on receipt of said of cash at the rate of \$5.25 per vol., freight at expense of purchaser. Cloth Cases for each volume, suitable for binding, will be sent by wait, postpaid, on receipt of \$1.00 each. Indexes to each yolume sent gratis on receipt of samp. Terms: Postage free to all subscribers in the United States. Harper's Bazar, one year, \$4.00. \$4.00 includes prapayment of U. S. postage by the publishers. Subscriptions to Harper's Magazine, Weekly, non-tioned in our last issue, and Bazar, Weekly, montioned in our last issue, and Bazar, Weekly, montioned in our last issue, and Bazar, Weekly, montioned in our last issue, and Bazar, wo be previously to one address for one year, \$4.00. coch, paid for by one remittance; or, 8iw Copies one year, \$7.00: postage free. An Extra Copy of either the Magazine, without extra copy, for \$20.00.

SCRIBNER's MONTHLY, an Illustrated Magazine for the people. Conducted by J. G. Holland. The April number of this work is bright and attractive. The contents are: Deer-Hunting on the Au Sable. Illus., Roxy. VI. Illus.; An April Song, King David; His Inheritance, IX.; How Lead-Penetils are Made. Illus.; Two Saints of the Foot-hills; St. Violet; The Mosaic Creation and Modern Science; The Lover's Choice; Among the Thousand Islands. Ills.; The Suicide: Macramé Lace. Illus.; The Telephone and the Phonograph. Hins.; Of Flowers; Twenty-six Hours a Day. II.; A Queen at School; Topics of the Time; Communications; The Old Cabinet; Home and Society; The World's Work; Culture and Progress; Bric h-Brac. Scribner & Co., New York.

ner & Co., New York.

St. Nicholas for April, 1878, fully sustains its past reputation. Contents: Frontispiece. "Kitty and the Turkish Merchant;" How Kitty was Lost in a Turkish Bazar; "Tm a Little Story." Poem. Illus.; Easter in Germany. Illus.; Dick Hardin away at School; A Full Stop. Sihouette Picture; Under the Lilacs. Chapter XI. Illus.; The Swallow. Poem. Illus.; The Wild Mustang. Illus.; April's Sunbeam. Verses; Easter Lilies. Picture; Old Nicolai. Illus.; The Professor; Jingle. "One day an Ant went to vigit her Neighbor;" Mousie's Adventures from Garret to Cellar. Picture; Four Charades. (In verse); Wise Catherine and the Kaboutermanneken. Illus.; Jingle. "Open the snowy little Bed;" How the Stone-age Children Flayed. Illus.; The Man who Didn't Know When to Stop, Verse. Illus.; Puck Parker. Illus.; Easter Eggs. Illus.; The Man who Didn't Know When to Stop, Verse. Illus.; Puck Parker. Illus.; Easter Eggs. Poem; A Visit to a London Dog-show. Illus.; Kept In. Picture; Merry Rain. Poem; Prifted into Port. Chapters V., VI., VI. and VIII. Illus.; Seeing Himself as others see Him. Picture; The Three Wise Women. Verses. Four Illus.; Always Behindhand. Talk with Girls; The Three Horseshoes; Jack-in-the-Pulpit; For Very Little Folks. Tabby's Ride. Illus. Lullaby. Poem; The Letter-Box; The Riddle-Box. Scribner & Co., New York.

BOX; The Kiddle- Box. Scribner & Co., New York.

SUNDAY APTERNOON: A Magazine for the Household. April, 1878. This is a new candidate for popular favor and makes a good impression. Contents: The Crew of the Sam Weller, IV.; St Matthew's and St. Mark's; Easter Lilies; Science and the Exodus, II.; John Bannock; Charles Kingsley; The Fir Tree; Ethics of "Advanced Science;" Tom's Heathen, X., XI.; Some European Churches, HI., IV.; Jur To Morrows; The Truth about Barbara Fritchie; Charley's Ice-Floe; The Episcopal Outlook; Life against Life; Money and Morals; Editor's Table.—The American Evangelists; Mauch Chunk and Marpingen; Temperance Legislation; Charitable Cant;

The April number of the Penn Monthly comes to us in its usual attractive dress, which the publishers are sure to give any thing that issues from their office, and is full of interest. A noticeable article in it is the reply of Prof. Dunbar to Prof. Stille on "Harvard Examinations for Women," which does not however in our judgment meet the objections to the system as originally announced. The contents are: The Month; Ceramic Art and Art Culture; Some Causes of Pauperism and their Cure; The Harvard Examinations for Women; The Language of Insects; Art Weaving among the Ancients; Symonds' "Renaissance in Italy;" New Books; Books Received. Published for the Penn Monthly Association, by Edward S'ern & Co., Nos. 125 and 127 North Seventh Street, Philadelphia. Terms: \$3.00 per annum, single numbers, 30 cents.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF. Rev. S. R. FISHER, D. D., Rev. J. M. TITZEL, Rev. E. E. HIGBEE, D. D.,

To Correspondents. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their nunications, but on a separate slip-or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it. We do not hold ourselves responsible for

the return of unaccepted manuscripts.
For Terms, see first page.

WEDNESDAY, APRIL 10, 1878.

PARTAKERS OF HIS SUFFERINGS.

Our holy Christianity is no mere abstraction, but a life that lays hold of our being in a most real way. That life came to us in the Person of the incarnate God, whose whole mediatorial work had reference to our fallen, troubled state. His sufferings involved a fellowship. and what questions must have arisen as He was the Captain of our salvation, and in bringing many sons to glory, it was necessary that He should be made perfect through sufferings. The knowledge He had of our griefs, for instance, was not simply that of an omniscient God, seated upon the heavenly throne, but that which actual experience gave Him, in that He took upon Him our nature and was touched with a feeling of our infirmities.

The word which we use to express the passion of Christ is in the original Scriptures a different one from that of our common word affliction. In the first of these, no man can have part. As far as this carried with it an expiation, it was His to "tread the wine-press alone," and of the people there were none to help. Yet we may be made partakers of His sufferings, and are to fill up that which is behind of the afflictions of Christ in the flesh for His body's sake, which is the Church. The people of God are not absolved from sufferings, and should not think it strange, when fiery trials come upon them; for their very relation to Christ involves antagonism with the evil powers that seek to oppress and destroy, but they are "made partakers of Christ's sufferings," and in this mystery there is a wonderful consolation. He who died, the just for the unjust, to bring us to God, does not regard our sufferings as separated from Himself, and this should help us to bear them; for the fact that His sympathy is not an impotent anxiety like that of mere man, but is accompanied by an enabling power, constitutes our whole ground of hope. He affords us gracious aid.

It must then be a comfort as we contemplate what Christ has done for us men and our salvation in His precious atonement, to think at the same time of the nearness He sustains to us in all our trials, and that we can carry our load to Him and lay it at His precious feet. The disposition to abstract our trials and sufferings from our relation to Him is what makes them seem so grievous.

TEACH CHILDREN TO OBSERVE IT.

The atonement of cur Lord Jesus Christ should never be lost sight of, since, vation, through faith in His name, as is this so? can be no remission of sins and conse- of the Apostles? (Answer: Yes.) quently no salvation. But there are times when this should be especially brought to view, and nothing will help to impress it upon the minds of the young more than the observance of the day, upon which this event has been commemorated by the Church through of our Saviour have been emphasized by the observance of Christmas and Easter, (Answer: Yes.) and so His precious death will come to have the force of an historical event rather than that of mere theory, if its anniversary is marked by proper solemnities. Our German forefathers always the Lord. regarded it as a day, upon which there should be not only a cessation from worldly toil, but such service in the public sanctuary as would lead to a higher appreciation of the mystery of redemption. Those now among us, who were ciated with them. The very fact that | ever! Amen.

the din of earth has been hushed-that Christ, which has not been lost upon Confirmation. their lives. Each return of the day, carries them back in mind and heart to the instructions received at the mother's knee, and to the confessions made before God at the altar. The power is greater than that of sweet music sounding from thoritatively prevailed from the earliest some dim old cathedral, calling men away from sin. The sacrifice of the true Paschal Lamb speaks as when they first heard of it, and the effect has been good.

Let the children be taught then to know the meaning of Holy Week, and especially of Good Friday. Some one has tried to imagine the effect the crucifixion had upon the mind of a child whom Christ blessed, if one of these little in this country, and also in the eastern ones saw it. How strange it must have been to see the hands from which such power went forth, nailed to the cross, to its necessity. Yet that same necessity was involved in the redemption of every child in all ages of the world, and and 128 of the Constitution. this should be impressed upon the minds of the young. This is especially important because in this day there is a tendency to make them believe, that they are safe from eternal death, because they are children, rather than because Christ died for their sins and rose again for their justification.

A FORM FOR RECEIVING CATECHU-

The Reformirte Kirchenzeitung, of the 4th instant, presents the following as the form adopted by the Presbyterium of the Reformed congregation at Elberfeld, Germany, for the admission of catechumens to the privileges of church membership:

In the name of the Father, and of the Son, and of the Holy Ghost. Amen:

Since you, beloved sons and daughters, have, as little children, received holy baptism, and since then, been instructed in the word of God, according the Confession of the Reformed Church, I ask you, in the presence of the congregation and the Presbyterium:

First: Do you acknowledge and profess, that man, by nature, is dead in sin and transgression; that he, with all his inventions and deeds, has merited God's wrath, judgment and condemnation, and that, being wholly unable to help himself, he can be delivered only by grace through faith, as is also taught in the Holy Scriptures of the prophets and apostles? (Answer. Yes.)

Second: Do you acknowledge and confess, that our only comfort and wellgrounded hope is to be found in Jesus Christ, the only begotten Son of God, whom the Father, out of mere mercy, sent into this world to deliver it; that this, our blessed Saviour, has come in the flesh and offered Himself as a pro- to be expended for tobacco in a commupitiatory sacrifice for us; that He, raised again from the dead, has seated Himself during the same time for church purposes, at the right hand of God's majesty as and that too in a community more than our great High Priest, through whom ordinarily religious. we have the full pardon of our sins, everlasting righteousness, peace and sal- dered the question naturally arises, Why without the shedding of blood, there this is also taught in the Holy Scriptures

Third: Is it your sincere desire to continue in this good Confession of the that not to give is spoken of in the Reformed Church, and to adorn the same with a becoming walk and conversation, whilst, with the renunciation of all worldly lusts, you will, with all the saints, fight the good fight of faith, as centuries. The birth and resurrection the same is also taught in the Holy Scriptures of the apostles and prophets?

> Upon the ground of this your confession, the Presbyterium releases you from catechetical instruction, and gives you the right to approach the table of

We now commend you to the God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep through the blood of the everlasting covenant! May He make behalf of the widow of the late Rev. C. you perfect in every good work to do reared under the influence of such cus- His will, working in you that which is toms will tell us that the best thoughts well pleasing in His sight, through Jesus brother, who sends us a remittance from action thereon during the next year, and the first to whom he close for every and the first to whom the first to whom he close for every and the first to whom the first to whom the first to whom the cl

No objection certainly can be filed against the doctrinal teachings of this document, as far as they go.

It, however, lacks the essential elements of a form of confirmation, as this has auperiods of the Reformed Church. There is no provision made in it for the laying on of the hands of the minister, without which it can be no confirmation, nor even for the extending of the right hand of fellowship. For these things ample provision has been made in the Palatinate Liturgy, and also in the Mayer Liturgy, which has full authority in the Church and western Liturgies, whose use has been allowed by the highest authority in the Church. No one has a right, at his own option, to substitute anything for these, however excellent he may esteem it to be in itself. See articles 123

WHY IS IT SO?

It must be admitted by every one, who candidly considers the subject, that there is nothing to which we are more deeply indebted than to the Gospel of Jesus Christ. Had it not been for this gospel which "is the power of God unto salvation to every one that believeth;" were it not for this gospel now, we would, in all probability, be wandering, at this advanced age of the world, in heathenish darkness and barbarism, instead of walking in the glorious light of Christian civilization. We need but compare the intellectual, moral, and spiritual condition of our own land, with that of those countries where the Sun of Righteousness has has not yet scattered the midnight gloom of moral darkness, in order to perceive how greatly we have been blessed by the religion of the despised Nazarene. To it we owe our hope of heaven, and all our true enlighten-

In view the benefits which Christianity has hus conferred upon us, it might reasonbly be supposed, that there would be gut readiness to extend its influence and support its ministers by contributing thatever might be required for this purpse. But such in reality is not the cse. In our own country far more mory is expended continually for things which debase and are ruinous to both bodyand soul, than is given to promote the cause of Christ. Even among membrs of the Church generally, there is more readiness to spend money for the gratification of the lusts of the flesh and the pride of life, than there is to give to the cause of missions and for the maintenance of the ministry. We have known more money, for instance, nity, in a single year, than was given

When these things are seriously consi-That it cannot be because Christians are not required to give by their religion, or because they may safely refuse to do so, is evident from the fact Scriptures as robbing God, and as exposing men to His wrath. Seemingly the only answer that can properly be given to the question under consideration is, that members of the Church generally, notwithstanding their profession of godliness, care more for the things of this world than they do for the things of the world to come. If this really be the case with any of our readers, we would remind them, that there is danger

CONTRIBUTIONS FOR MRS. PLUSS.

We are gratified to find, that considerable sympathy has been awakened in Plüss, an account of whose life and death appeared in last week's issue. A

the week-day life has been suspended to a form of Confirmation, and in the ablisten to a recital of what took place on sence of any Liturgy in the Church of ject. We most cheerfully comply with Calvary, has helped to give a sense of general binding authority, commends it his request. Any persons, therefore, reality to the sufferings and death of to use as a sound Reformed form of who find it more convenient to remit to us than elsewhere, can do so, with the assurance that their contributions shall faithfully appropriated as directed.

THE MERCERSBURG REVIEW.

The April number of this quarterly was distributed last week. Our space will allow us to do but little more than indicate its contents. It opens with an article on "Christian Apologetics," by the Editor. This is followed by "Life Beyond the Grave," by Rev. C. S. Gerhard; "The Supreme Epiphany; God's Voice out of the Cloud," by Rev. J. W Nevin, D. D.; "Gospel or Fiction? by Rev. D. Y. Heisler; "Foreign Missions," by Rev. T. S. Johnston, D. D.; "The Means of Life," by Rev. W. E. Krebs; "The Practical Character of Christianity," by Rev. J. W. Santee, D. D., and notices of "Recent Publications." As will be seen from the titles of the articles, the subjects discussed belong, to a great extent, to the practical sphere. The discussions, however, are marked by that freshness and thoroughness, which have so long distinguished the contents of the Review.

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Mates and Quates.

The latest "new organization" seems to be a cross between a Christian Sect and a secret society—the latter feature intended no doubt to offset the protests made against fraternities on the part of some branches of the Church. The new sect calls itself the "Independent Brotherhood of Believers," and has for its ostensible object "to promote the reign of the Holy Spirit in human minds, and thus extend the reign of the Gospel."

The Methodists, who have hitherto been regarded by some as allowing a little too much latitude in matters of doctrine, or at least as making it of secondary importance, seem to be putting more stress upon it, judging from one of their papers, which says: "We do not wish to be understood to mean, that all orthodox believers are spiritual, or that all errorists are destitute of spiritual life. But we do aver, that adherence to orthodoxy is favorable to the development of the better forms of religious experience. This, in our judgment, is a fact of great significance, and one that should lead us to carefully guard against all doctrinal innovations.'

According to Froude's new work, Thomas a'Becket, the first Archbishop of Canterbury, for whom the title " Primate of all England" was created, was not only very powerful, but exceedingly fond of display. King Henry the second once sent him as Enbassador to France, and this is the way the prelate did things:

"When he entered a French town, his procession was headed by two hundred and fifty singing boys; then came his hounds in couples; then eight wagons, each drawn by five horses driven by five drivers; two of the wagons filled with strong ale to be given away to the people; four with his gold and silver plate and stately clothes; two with the dresses of his numerous servants. Then came twelve horses, each with a monkey on his back; then a train of people bearing shields and leading fine war horses splendidly equipped; then falconers with this is the way the prelate did things: didly equipped; then falconers with hawks upon their wrists; then a host of knights, and gentlemen, and priests: then the chancellor with his brilliant garments flashing in the sun, and all the people capering and shouting with delight."

At a meeting of the Presbytery of Philadelphia Central, held last week, a resolution was placed on the docket, memorializing the next General Assembly "to send down to the Presbyteries for death appeared in last week's issue. A brother, who sends us a remittance from himself, his wife and a friend for her relief, suggests the propriety of announcers. A brother relief, suggests the propriety of announcers of the following or any other phraseology that will secure the end in the following or any other phraseology that will secure the end in the following or any other phraseology that will secure the end in the following or any other phraseology that will secure the end in the following or any other phraseology that will secure the end in the following or any other phraseology that will secure the end in the following or any other phraseology that will secure the end in the following or any other phraseology that will secure the end in the following or any other phraseology that will secure the end in the following or any other phraseology that will secure the end in the following or any other phraseology that will secure the end in the following or any other phraseology that will secure the end in the following or any other phraseology that will secure the end in the following or any other phraseology that will secure the end in the following or any other phraseology that will secure the end in the following or any other phraseology that will secure the end in the following or any other phraseology that will secure the end in the following or any other phraseology that will secure the end in the following or any other phraseology that will secure the end in the following or any other phraseology that will secure the end in the following or any other phraseology that will secure the end in the following or any other phraseology that will be a secure the end in the following or any other phraseology that will be a secure the end in the following or any other phraseology that will be a secure the end in the following or any other phraseology that will be a secure the end in the following or any other phraseology the following or any other phraseology the following or any other phraseology the followin and habits of their lives have been asso- Christ; to whom be glory for ever and himself, his wife and a friend for her overture in the following or any other

The Kirchenzeitung speaks of this as ing our willingness to receive any remit- view, viz.: Shall the clause in the creed (so-called Apostles') as published on page 404 of the standards of the Church and wherever else it may by authority of the General Assembly be published, He descended into hell,' be omitted therefrom? And shall the phrase in the answer to the fiftieth question of the Larger Catechism, 'which hath been otherwise expressed in these words, He descended into hell,' be also omitted?"

This is a significant movement, involving not only the integrity of the standards of the Presbyterian Church, but of the oldest and most universally received symbol of the Church Catholic. In some Presbyteries, a motion to omit the article may pass by as it were by default, no one caring to question the propriety of such action, but there has been too much discussion on the subject among Presbyterians of late years to allow any general unanimity in the matter. There is, however, no telling what is safe, or what old bulwarks may be abandoned by a common resolution.

We publish in another column, a letter addressed to the "Messenger," from New Haven, in regard to "revivals" in the goodly city of Elms, not only as conducted by Messrs. Moody and Sankey, but also by priests of the Romish communion. It is, in the main, a simple statement of the facts in the case, and the subject is of interest as raising certain questions which are constantly recurring, and which cannot be suppressed because they are fundamental in their nature. What deficiency has there been in the regular preaching of the Gospel at New Haven, or any where else, that makes such extraordinary measures necessary or advisable? Is there, in the implied concessions upon this point, an acknowledgment that people cannot be reached by the regular ministry of the Gospel, and that some one, with a vocation which supervenes the law of God's kingdom, must come in to do the work? If so, the sooner the truth is known, the better it will be.

The men who have engaged in the movements such as those to which reference is made, have not always been the weaklings of the age. They have, in many cases, been leaders of theological thought, and although many of them have had misgivings, they have yet sanctioned some things because they did not wish to stand in the way of any possible good. Yet as a general thing, those living in communities where religious waves have spent their force, have borne testimony that the regular stated ministry is the main reliance for the spread of the Gospel and the conversion of men. It is wonderful how statements of this kind follow in the track of revi-

Among the Exchanges.

The editor of the Lutheran and Missionary, under the head of "Differences Among Lutherans," thus sets forth the tendencies which have been at work in that Church from the beginning:

earlier times, our Churches have had their more favorable, and their less favorable ages, sections and department.

And what has been in the past, is still largely represented in the present. There are those who, unfortunately, lose sight of the fact, that Lutheranism commenced with a Melanchthon, within as a Luther; while others are equally oblivious to the fact, that it embraces a Luther, as well as a Melanchthon. Within it, and of it, there has been a Helmstædt and a Halle, as well as a Wittenberg and a Leipsic, but at the same time a Wittenberg and a Leipsic, as well as a Helmstædt and a Halle. What we take to be the true soul and spirit of our Church, historically and really estimated, is not what appears in either of these tendencies, past or present, as over against the other, or without the other; but the one interpenetrated, permeated and modified by the other, each in each, in one living golden mean of all; the best illustration of which is, perhaps, to be found in the illustrous intermediate school of Jena.

Calixtus, Horneius, Dreir, and La'ermann; but they do no better for themselves, or for the Church of Christ, when they propose to swear everybody by the Consensus Repetitus, or give place to the spirit which felt itself constrained to bring two hundred and sixty-three charges of heretical error acquiret the

of heretical error against the pure and heavenly-minded Spener.

The founders of our Church in this country The founders of our Church in this country were of the intermediate school or tendency. They were orthodox, pious, well-tempered men, full of learning, and full of faith and charity. In Muhlenberg all the better traits of Halle and Jena were combined. He was a man of Providence for the planting of such a phase of Lutheranism as was best fitted for the new world, institutions and surroundings here coming into being. In all his work and conduct, he had a remarkable instinct of the history and futurity for which he, above all, made the beginning. His spirit we take to be the true spirit of our Church, and that which we in this country need above all to foster and imitate. Any attempt to refashion and repristinate, upon any other model or basis, we take as unhistoric, unnecessary and unwise. take as unhistoric, unnecessary and unwise. The Church in America can only be rightly developed and potentially established in the axis of its own historic growth as Muhlenberg and his co-laborers planted it. This is our true life and ecclesiastical personality, which call careful culture may improve but which all careful culture may improve, but which all grafting can only dwarf or kill, no matter from what extreme the attempt may come.

grating can only dwarf or kill, no matter from what extreme the attempt may come.

The same paper says:

The United Presbyterian, which does not much like to hear about Lent, remarks that many people are devoting themselves to an exhibition of Christian self-denial and consecration, which they have not presented at any other period. For our part, we are thankful to learn that such is the fact, and would deepen the work of consecration ten-fold, if it were in our power. But the editor wonders why these people do not live so all the time. We wonder too; but then we cannot expect to so live all the time without making an earnest and devout beginning; and we do not see why people should not avail themselves of the specially marked penitential season of Lent to make that beginning. The editor wonders, m reover, why all Christians do not deny ungodliness and worldly lusts, and live soberly, righteously and godly, without respect to particular seasons and calendrical apprintments. We wonder, too; but somehow or other it seems to stick in the nature of thing sthat, housekeepers must observe times and seasons to right up matters afresh, in order to get on in health and comfort, and that men of business must have their special times for overhauling their affairs, taking their latitude and longitude, and an account of their lading, that they may steer safely on the treacherous sea of life; and the same ne cessity seems to inhere in the affairs of the soul. Even our Presbyterian friends, who think so lightly of these calendered seasons of the Church, hallowed by so many centuries, still find it wise to take up their almanaes and mark off specific weeks of prayer for this and that, and to fore-announce by date and decree the days and times for humiliation, fasting and special devotion. Again and again we notice them thus settling beforehand woen they intend to have special seasons of service, and visitors to help them, and when they expect of the people to demit somewhat their ordinary style of living, in order to give atte The same paper says:

For The Messenger. RELIGIOUS MOVEMENTS AT NEW HAVEN.

It is a noteworthy fact, that, in our age, which is characterized with so much skepticism, there should be so many religious awakenings. All around us we see the banner of the gospel is unfurled. It seems as though the "hard times" were a blessing to our land Men are taught the vanity of all earthly glory, and are thus led to seek after imperishable riches. And among these religious awakenings of our country, the one at New Haven is especially expected to result in much good. Here, in this old city of Elms, education has reached almost every home; yet, it must be sadly confessed, that there are many souls here, among the most cultured, as well as among the most illiterate, who have not been brought under the saving influences of the gospel. This, it may be said, goes to prove that the wise are not always the wisest; and that no degree of intellectual culture can sustain itself, for any length of time, unless it is permeated by the spirit of religion. But to turn more particularly to the subject of this article, we must begin with the work which is here in progress, through the instrumentality of Mesers Moody and Sankey. of Messrs, Moody and Sankey.

Some time last spring, it was decided to in-

vite these evangelists to come here. The invitation was extended to them, and they agreed to come this spring. But before they could commence their labors, there had to be some place where the meetings might be held. Thus the question arose, Where shall the meetings be held? There was here no hall large enough to accommodate all, who would wish to attend the meetings; and so, after some agitation of the question, it was finally decided, about two months ago, to erect a building suitable for the occasion. The building was erected in about six weeks, and now stands as some kind of an ornament to the city. It is estimated to seat between five and is thousand persons.

stands as some kind of an ornament to the city. It is estimated to seat between five and eix thousand persons.

On Thursday, March 21st, the building was opened to the public at a grand rehearsal of the Moody and Sankey choir. The building committee availed themselves of this occasion to announce to the public the cost of the Tabernacle, and reported the total cost to be \$8,350. At this time, \$4,000 had already been raised, and after an appeal to the good citizens of New Haven, the remainder was promptly responded to with subscriptions of \$200, \$100, &c., &c., while some persons are said to have contributed \$500 apiece. Thus the building was paid for, and was now ready for the reception of the evangelists on Sunday, the 24th, the day appointed for the commencement of their labor. On Saturday afternoon, a Boston train brought them to the new depot; and as they came out of the depot, the hackmen, standing in their usual line, struck out on "I am so glad salvation's free." zens of New Haven, the remainder was promptly responded to with subscriptions of \$200, \$100, &c., &c., while some persons are said to have contributed \$500 apiece. Thus said to have contributed \$500 apiece. Thus the building was paid for, and was now ready for the reception of the evangelists on Sunday, the 24th, the day appointed for the commencement of their labor. On Saturday afternoon, a Boston train brought them to the new depot; and as they came out of the depot, the hackmen, standing in their usual line, struck out on "I am so glad salvation's free." Whereupon Mr. Moody turned round and said, "Boys, do you mean it?" "Yes, sir," And Willer, Edwerd R. Eschbach, John M. Titzel, W. R. Humphrey Deatrick, Joseph H. Apple and Thomas C. Porter.

bless you all." This was his first greeting, and the hackmen seemed to be happy, that they had the first privilege thus to extend it. But we must now turn to the opening of the

Tabernacle services.

Sunday afternoon came, and the streets were crowded with people, flocking from all directions towards the Tabernacle. This hurrying crowd reminded one of Mortimer's description of the great church feast at Rome, in Schiller's "Maria Stuart:

"Van Pileswykerantwintenten die Worge"

Von Pilgerschaaren wimmelten die Wege,

in Schiller's "Maria Stuart:

"Von Pilgerschaaren wimmelten die Wege,"

—"es war,
Als ob die Menscheit auf der Wond'rung wäre,
Wallfahrend nach dem Himmelreich."

Such crowds fill up space, and so, before 3
o'clock, the doors of the building had to
be closed, as it was full, while thousands were
still coming and going away. Under such a
pressure, the services were begun. While
thus standing outside of the closed doors, one
could not help but think whether, at the Final Day, he would be among those who are
taken in, or among those who are shut out.
The decision, of course, would depend upon
the frame of mind the person was in; yet one
comforting thought would suggest itself—although many are excluded from the Tabernacle on account of its limited size, yet the
Kingdom of Heaven is large enough for all
who strive to enter into it.

At 3 o'clock, the services commenced with
singing by the choir, and prayer by President
Porter. Among the most prominent persons
on the platform might be seen Revs. Drs.
Harris, Fisher and Day, from the Divinity
School of Yale College, and pastors Revs.
Drs. Noble, Barbour, Denner, &c. Mr. Sankey sang a few touching hymns, after which
Mr. Moody preached in his usual straightforward way. He seems to be aware, that "a
straight line is the shortest distance betweentwo points." In the evening, there were also
services, which brought a vast number of per-

ward way. He seems to be aware, that "a straight line is the shortest distance between-two points." In the evening, there were also services, which brought a vast number of persons out to the Tabernacle, and many were again obliged to go home without being able to get inside of the building. There have likewise been services every evening this week with the usual attendance, while the interest taken in them seems to be increasing. Many of those who were prejudiced against Mr. Moody, on account of a misapprehension of his work, have expressed themselves in his favor. Little can as yet be said of the actual work accomplished thus far, but if the realization will be in proportion to the hopes of the good Christians in New Haven, then it is safe to say, that the Lord is doing a mighty work through His servants in this old Puritan city. And who, that has a zeal for the promotion of religion, can but wish, that the floodgates of heaven might be opened, especially upon the students of the University? May it not be expected, that many a mother's prayer, in behalf of her rather reckless son, might be answered, and thus culture be subordinated to religion? It is, however, to be remarked, that many of the students are taking an active part, though principally those from the theological department.

Before closing, it may be well to say, that this awakening is not only felt among Protestants, but also among the Roman Catholics. Two weeks before the services at the Tabernacle began, the Ca'holics began holding special services in two of their churches. Fathers Koop and Donohoe, from Germantown, Pa., and Fathers Shaw, from Chicago, and Hennessey, from

services in two of their churches. Fathers Koop and Donohoe, from Germantown, Pa., and Fathers Shaw, from Chicago, and Hennessey, from St. Louis, were among the most prominent workers. It is reported, that during the two weeks they had 6,000 communicants, and at one church note was taken of about twelve members from other churches, who were converted to the Roman Catholic faith, while hundreds, who were but nominal Catholics before, became active workers. If the Protestants succeed as well at the Tabernacle services as the Catholics did in their services, they will at least accomplish some good work But we live in hopes, that the spirit of the gospel, which seems to be moving, will lead many from "darkness into His marvelous light."

P. S. K.

New Haven, Ct., March 30, 1878.

New Haven, Ct., March 30, 1878.

Church Mews.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES The sacrament of the Lord's Supper was administered in the church at Kutztown, Pa., of which the Rev. J. S. Herman is pastor, on the 31st of March In councetion with the occasion, a class of twenty-eight catechumens was confirmed.

SYNOD OF THE POTOMAC.

The post-office address of the Rev. C. H. Reiter has been changed from Sunbury, Pa., to James Creek, Huntingdon county, Pa.

PITTSBURGH SYNOD

The Rev. C. R. Dieffenbacher, who has accepted a call from the old Greensburg charge, preached his farewell discourse to his congregation at Greenville, on the 31st of March. The sacrament of the Lord's Supper was, at the same time administered to an unusually me, administered to an unusually large number of communicants. Twenty persons were added to the church, eleven by confirmation and nine by certificate and renewal of profession. The occasion was one of deep interest and solemnity. The pastor leaves the congregation in a most excellent condition. His post-office address in future will be Greensburg, Westmoreland county, Pa.

WESTERN CHURCH.

Three persons were added to the church at Wooster, Ohio, in connection with a communion season observed on the 14th of March. In connection with the administration of the Lord's Supper in St. Michael's church of the Liberty Centre, Ohio, charge, on the 14th of March, eleven persons were added to the

BOARD OF VISITORS.

The Board of Visitors of the Seminary

MEETING OF GENERAL SYNOD,

The General Synod of the Reformed Church in the United States will convene in triennial sessions, in the First Reformed Church, at Lancaster, Pennsylvania, on Wednesday, May 15th, A. D. 1878, at 8 o'clock in the evening, when the opening sermon will be Preached. The presence of all the delegates, who are required to appear with proper official credentials, is hereby respectfully requested.

ISAAC H. RETTER, Stated Gerk.

Miamisburg, O., April 8, 1878.

Miamisburg, O., April 8, 1878.

P. S. The attention of the Stated Clerks of the several Classes is hereby directed to the action of the General Synod at Fort Wayne, in 1875, Minutes, page 51, in regard to the admission of delegates to seats, namely:

"Resolved, That hereafter, before delegates to the General Synod can be admitted to seats, they must produce credentials from the proper authorities, according to Article 28 of the Constitution, which this Synod interprets to mean the Stated Clerk of Classis, with a certified list of members belonging to said Classis at the time of the meeting of the General Synod, and also the time and place of holding the election."

MERCERSBURG CLASSIS.

The Thirty-eighth Annual Meeting of the Mercersburg Classis, by appointment of last annual sessions, will be held in the Reformed Church of Bedford, Pa., commencing on Thursday evening, April 25th, 1878, at 7 o'clock. A punctual attendance is requested.

WM. M. DEATRICK, Stated Clerk.

Mercersburg, Pa., April 9th, 1878.

Religious Miscellany.

There are thirteen distinct denominations of Methodists in the United States, aggregating a membership of 3,315,000.

There are thirty-seven chapels in the South for colored worshipers of the Protestant Episcopal denomination, fifty-seven clergymen and teachers, five of whom are colored, and one colored evangelist.

The Waldensians, in their mission work in Italy, have 39 churches, 19 stations, and 47 places visited by their 31 pastors, 14 evangelists, 51 teachers, 14 colporteurs. They have 3,735 regular attendants at public working, 14,955 organizated heavers, and 2,414 ship, 14,965 occasional hearers, and 2,414 members, 226 of whom were admitted the past year. They have also 1,888 pupi's in their day-schools and 1,637 in their Sunday-

Pope Leo XIII., in addition to finding no use for his palatine guard of 200 men, proposes abolishing the pontifical navy, which comprises sixty officers and men, under Admiral Cialdi. The fleet consists of a despatch boat, which has lain in the port of Toulon since 1870, awaiting repairs. Its title is the Immaculate Conception, and a crew of twelve men are attached to it, who give place to other sailors of the papal navy regularly every three months.

months.

Pope Leo lately held a consistor, and delivered an allocution. The Scotch Farchy was constituted as follows: St. adrews—Archbishop Strain; Glasgow—tchbishop Eyre; Aberdeen—Bishop McDonl; Galloway—Bishop Lachland; Dunke—Bishop Rigg. Archoishop Strain has chare of the metropolitan diocese of Edinburg. At the conclusion of the consistory the rarlet hat was conferred on Cardinal McClotey. The allocution dealt chiefly with the relion which the Pope intends to maintain with he cardinals. From the fact that no menta is made of the Vatican Council, the dogmof Infalli bility, or that of the Immaculate broception, while, on the other hand, the Couril of Trent is referred to as expressing the sase of the Church as to its administration, its inferred, that the Pope aims to carry out moderate and conciliatory policy. Time, however, only will show.

Educational Hots.

The British Parliament provided last year for the education of 2,248,000 children in England and Wales, at a cost of \$3 50 cach.

It is proposed in Peoria to organize a summer school for boys, in which industrial pursuits shall be taught, a shop, with fixtures to be provided, and each pupil to furnish his own kit of tools. The total cost to each lad for a ten weeks' school is estimated at \$25.

There are 35,000 Protestant girls in Roman Catholic schools, and the Romanists claim that one out of every ten of these girls is converted to their faith, and that three out of ten are taught to hate Protestantism. The Christian at Work has no doubt that two-thirds of the whole number are lost to the Protestant Church.

The tribe of Chickasaws maintained twen The tribe of Chickasaws maintained twenty-eight schools last year, in which were taught 715 pupils. The five tribes in Indian Territory have 181 school-houses, in which are maintained 12 boarding and 168 day-schools, employing 196 teachers, who instruct 5496 pupils. Of the population of 56,716, there can read 31,000. They spent on the schools last year \$137,775.

German papers in Milwaukee report a won-derful progress in teaching deaf-mute children to speak, read and write. The new system is introduced by a Professor Stettner, an experi-enced deaf-mute teacher of Saxony, but recently arrived; and he has so far succeeded in training eight deaf-mute boys, who distinctly pronounce every sound and word. The same system is in use in connection with the public schools at Eric Pa

Married.

On Sunday, March 31st, 1878, in the parlors of the Juniata Collegiate Institute, Martineburg, Pa., by Rev. J. David Miller, pastor of the Reformed church, Mr. Andrew Galbraith, to Miss Adella Hurley, both of Roaring Springs, Blair Co., Pa.

In Millersburg, Dauphin Co., Pa., Feb. 9th, 1878, by Rev. J. B. Kerschner, Mr. Isaac Yeagu, to Miss Mary Agnes Kissinger, both of Upper Paxton, Dau-phin Co., Pa.

On Thursday evening, March 28th, in the Bethle-hem Presbyterian church of this city, by the Rev. Matthew Newkirk, Mr. William P. Zimmerman, of Berlin Pa., to Miss Annie E. Mytinger, of Phila.

On the 24th of March, by Rev. T. R. Dietz, Mr. eorge W. King, to Miss Sarah Geist, both of Worth-ille, Jefferson Co., Pa.

Obituaries.

IN MEMORIAM.

St. Paul's Church in Mourning.

Fell asleep in Jesus Christ, at his home, near Shepherdstown, Cumberland county, Pa., on last Saturday noon, March the 30th, the Hon. Michael Cocklin, aged 83 years and 3 days.
Judge Cocklin lived and died on the farm where he was born. In his death the community has lost an honest, purjeth, and respected citizen, and the Heformed Church a devoted and consistent member—and the stand shining light. His departure, from the Heformed Church a devoted and consistent member—and the stand shining light. His departure, from the heart of sorrowing friends. His was quiet and ucobtrusive life, but withal a life of singular dovotion to the sternal principles of truth and right. Born in the Spring of 1795, he entered into manhood with all the vigor and promise of the sturdy men of that early and stormy age of our country's history. Retiring in his disposition, Judge Cocklin sought and found seclusion, from the din and bustle of active commercial life, in the quiet cultivation of the soil, and by following the noiseless pursuit of a farmer-life. This was in keeping with his taste and native bent of mind. He was a gentleman of more than ordinary mental activity, and possessed of an untiling standard of the standard standar

"So Jesus slept; God's dying Son Pass'd through the grave and blest the bed; Rest here, blest saint, till from His throne The morning break, and pierce the shade."

Mechanicsburg, Pa. PASTOR.

DIED—Near Jeffers n, Md., March 25tb, Catharine Cochran, aged 77 years, 4 months and 13 days.

Death to this good and pious woman, was a passage into eternal life. "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

Diep-in Martinsburg, Blair Co., Pa., on March 8th, 1878, Mr. John Skyles, aged 81 years, 3 months

28th, 1878, Mr. John Skyles, aged 81 years, 3 months and 15 days.

Father Skyles was received into the Reformed church in Martinsburg, under the pasterate of Rev. F. A. Rupley, over thirty years ago. He has lived a consistent life to a green old age, having passed the time allotted to the life of man.

His last sickness was but of short duration, having been confined to his bed but three weeks, although be had been continually failing since November last. It was pleasant to visit him, and converse with him about his approaching dissolution; he always expressing a desire to quit this world and enter the heavenly Jerusalen.

He made all the arrangements for his faneral previous to his death, even to the selection of the text from which his former pastor was requested to preach his funeral sermon.

from which his former pastor was requested to preach his funeral sermon.

The services were held on Saturday afternoon, March 20th, in the church he loved so well, Rev. F. A. Rupley preaching an eloquent and forcible sermon from the words of the Paslmist contained in the 125th Pealm, the first and second verses. Bro. Rupley was assisted in the services by Rev. H. F. Seiple, and the present pastor, who delivered a short address at the grave.

Christian World please copy.

DIED—Near Leitersburg, on March 4th, Henry Schriver, aged 71 years and 4 months.

The deceased was born and lived where he died. An honorable man, a good and faithful citizen and neighbor, a kind and obliging father. He was buried at Rose Hill cemetery. "In peace." S.

Dieb.—In Norton Township, Summit County, Ohio, on the morning of the 15th of March, Mary

Ann, wife of Charles Stuver, aged 66 years, 9 mos., and 6 days.

The deceased, daughter of Joseph Santee, deceased, was born in Northampton County, Pa., and in early life, became a member of the Reformed Church by holy baptism, and in due time a communicant by confirmation. Years ago, Mr. Santee with his family removed to Ohio, where she continued her membership in the Reformed Church, in which communion she remained faithful to her end. She was the mother of a large family, in whose welfare she took a deep interest and was amply rewarded, the children proving a comfort to their parents. An affectionate and faithful companion, she bore her afflictions patiently, and when they were completed, she fell asleep in Jeaus. Beloved sister, rest in peace. Words of comfort to the sorely bereaved, were spoken by Rev. S. B. Leiter, D. D., and Rev. J. Smith, at the funeral at Livo Oak, on the Sunday following, where she sleeps in the hope of a blessed immortality. "I am the resurrection and the life." S.

Acknowledgments.

SYNOD OF THE POTOMAC.

BENEFICIARY EDUCATION.

Receipte during March.
From the Sulphur Spring charge, per Rev
W A Gring, pastor
College church, per Rev Dr Higbee, pastor
Pleasant Hill church, per Rev E N Kremer,

Amount \$57 60 Wm. M. Deatrick, Treas. Board of Education.

HOME MISSIONS.

Rev E J Fogel
Rev Dr F W Kremer, S School
Rev J Sechler \$170 55 BENEFICIARY EDUCATION

Rev J A Peters Female Ben Soc 1st ch, Lebanon Dr F W Kremer, S School 25 00 100 00 \$139 79

F. W. KREMER, Treas

\$14 79

ORPHAN HOME, WOMELSDORF, PA.

ORPHAN HOME, WOMELSDORF, I
Received per Rev John Blaetgen, Northeim,
Wise, from F W Stockmeier
Mr John Schultz, from the Reformed congregation at Lafayette, Ind
From a friend at New Knoxville
Per Mr Engel Horn, from the Ref S School,
Ashland, Pa
Rev G Zindler, Northeim, Wise, from the
Salem Ebenezer S School
Rev H Trautman, Cleveland, 0, from a friend
From Mrs Beitenmiller, Phila
Per Rev J F H Diekmann, from widow B
Buehler, Gallon, 0
From Henry Bange, Egg Harbor, N J
Widow Christine Schober, West Philada
Per Rev J G Neuber, from children of Bethlehem cong, Phila
Rev J G Wiehle, from the S School of Salem
cong, Phila

12 50 WM. D. GROSS, Treas., Box 2147, Phila.

ORPHAN HOME, BUTLER, PA.

Reed from Mrs Grubele, Cleveland, O, per Rev H Troutman A friend, per Rev H Troutman Collected by Mrs Geo Reiter, Allegheny Hmanuel charge, Rev J F Snyder Savings of Nevin Snyder Pleasant Hill Ref S S, per Rev Ellis Kremer St Pan's

B. Wolff, Jr., Pittsburg, Pa.

LETTER LIST.

LETTER LIST.

Abbott, John A, Altfather, J.

Beaver, C N, Bungart, P A, Baker, Lydia, Bower, John, Brown, Kate K, (3), Barr, Rev H, Besore, Mrs R B, Baltzer, J P, Burgoyne, Mrs Maggie C, Bowen, A B, Benner, Saml, Bensing, W.

Carrol, Jacob S, Call, W H, Crider & Bro, Cort, Rev C C, Callender, Rev Dr S N, Cochran, J E.

Diefenderfor, J, Detrich, Rev J D, Dieffenbacher, Rev E H, Dieffenbacher, Rev C R.

Engle, Rev W G.

Fahnestock, B A, Foust, Saml, Faust, J H, Fairchild, Rev E S, Freeman, Rev J E, Fetters, A, Freyman, Mary, Fickes, J B.

Gepford, M C, Gerchart, Rev H L, Griffitb, J H, Gerhard, Rev D W, Groff, E S, Gans, Rev Dr D.

Hess, Mrs Fred, Hiester, Rev Dr J E, Hall, Mary R, Hoobaugh, Geo, Hahn, F B, Heilman, Rev C U, (2), Hartzell, Rev Geo P, Hassler, Rev J, Herbet, P C, Hartzell, Chns F.

Johnson, Rev J O.

Kurtz, Rev J C, Kieffer, W H, Kieffer, Rev J S, Keyser, Rev H A, Kershner, J E, Kammerer, D L, Kuhn, Rev S, Kremer, Rev Dr A H.

Loos, Rev N H, Lichliter, J H, Leinbach, Rev T C, Leberman, Rev J J, Linderman, Rev F S, Lukens, Rev C, (2), Linn, E B, Long, S C, Lefever, Rev D P, Lichliter, J H.

Miller, D, Miller, Rev J D, Miller, J C, Meekley, Rev J, Mohr, Rev J F, Mingle, H A.

Noss, Rev J G, Nagle, J C.

Oxier, W H.

Peters, Rev J A, Peightal, S, Peters, Rev M.

Reiter, Rev C H, Reed, Jacob, Romberger, D H, Riegal, M J, Rothrock, Rev D, Reber, Rev T N, (2).

Sykes, Rev J H, (2), Shaw, Rev S, Shadeler, J, Smith, Mrs L, Siegel, Rev C W E, Sayder, C H, Smith, Rev J E, Steele & Avery, Skyles, Rev M H, Smith, Rev J E, Sprankle, P, Sanzree, Rev W H H.

Whitmore, S, Wiant, Rev J F, (2), Worman, J H, Witmer, J H, Weisand, C S, Wildasson, J, Whit.

Whitmore, S, Wiant, Rev J F, (2), Worman, J H, Witmer, J H, Weisand, C S, Wildasson, J, Whit.

Rev W H H, Strassburger, sec.

H H.

Whitmore, S, Wiant, Rev J F, (2), Worman, J
H, Witmer, J H, Weiand, C S, Wildason, J, Whitmore, Rev D M, Williams, T W.

Yeager, F M, Young, Saml.

Ziegler, Rev W H, Zeller, J.

THE MARKETS.

" orushed.....
" powdered
" granulated...
" A..... Coffee, Rio.....gold....

"Maracaibo....gold
"Laguayra....gold
Java.....gold
Mass Pork Butter, Roll extra..... Butter, Roll Common..... SEEDS. Clover...
Timothy...
Flax.
PLASTER. White...

Youth's Bepartment.

CHRIST OUR SOLE REFUGE.

Thy works, not mine, O Christ, Speak gladness to this heart; They tell me all is done; They bid my fear depart. To whom, save Thee, Who can alone For sin atone, Lord, shall I flee!

Thy wounds, not mine, O Christ, Can heal my bruised soul; Thy stripes, not mine, contain The balm that makes me whole. To whom, save Thee, Who can alone Lord, shall I flee!

Thy cross, not mine, O Christ, Has borne the awful load Of sins that none in heaven Or earth could bear but God. To whom, save Thee, Who can alone For sin atone, Lord, shall I flee!

Thy death, not mine, O Christ, Has paid the ransom due; Ten thousand deaths like mine Would have been all too few. To whom, save Thee, Who can alone Lord, shall I flee!

Thy righteousness, O Christ, Alone can cover me; No righteousness avails Save that which is of Thee. To whom, save Thee, Who can alone For sin atone, Lord, shall I flee!

THE VIOLET'S MISSION.

A little clump of pale blue, starryeyed violets grew in the shadow of a stately old wood. Great blossoming ranges of sheeny meadow land crept up to the verge of the forest; wild flowers rioted among the waving grasses; ferns tossed their graceful fronds in the air; the bees hovered and frolicked and droned sleepy songs all the day long, and the birds sung the praises of the flowers, until all the air seemed full of perfume, song and love.

The violets were so happy. They seldom lifted their blue eyes from the earth, but when they did heaven seemed right over them, and that was enough to make them glad. They had always been happy. When the first snow wreaths began to melt away in the warm Spring sunlight, the violets seemed to hear a soft wooing voice whispering and calling to them to come forth and bloom, and deck the cold, dark earth. And they followed the whispering voicefollowed, and followed-and the beautiful sun warmed them, and the rain softly fell in showers, and the dew wept over them great tears of silent joy, when they answered the call and came. First the tiny green shoots; then the budding, starry-eyed flowers. And when they saw how beautiful the earth was, they trembled with joy that they were a part of it, and could live and love, even though

But one day, after the other flowers came, they were unhappy for the first time. A great flaunting golden-rod tossed its yellow hair and swayed backward and forward in the soft mid-summer air, living face bent over the little boy. It coquetting first with the honey-bees, the laid its warm, soft lips upon the still "Why he was talking with God," said butterflies, and lastly the warm south wind itself.

"See how beautiful I am," it cried "look at my yellow hair and the sunlight streaming over it. Look how I can sway backward and forward and bend to every passing whisper of the breeze. The dear soft wind, how it loves me! And everybody praises me because I am so graceful and strong and beautiful. I am taller than anything in the meadow. I can see the world where I stand! There is nothing taller than I in the field, excepting the dear, grand old trees, and the pin oaks that bend down and touch me with their branches. It is beautiful to live and be a golden-rod!" Then the violets sighed.

And the pin oak rustled its leaves and laughed such a low, pleasant laugh. It was like a little thrill of music to hear the soft leaves whispering and nodding and saying pretty things to the Summer wind, but this time it spoke to the golden-rod, and its laugh was sweeter than ever.

"Yes, you are beautiful," said the but only one tongue.

leaves all together and the daisies, and the ferns, and the tall blue-eyed grasses nodded and said "Yes, you are beautiful"; and the willow swung its long, soft, green arms down, and touched it caressingly, and whispered too "O yes, you are beautiful as a dream!"

Then the violets sighed again, and this time they hung their heads. Nobody ever spoke to them or called them beautiful. And when the moon shone down upon them, and the stars twinkled and flashed like fire-flies above them, and the dew fell softly upon them, they thought it was tears of pity from the sky-tears of pity, because they were so humble and unsightly. Not even the willow tree had ever given them a word of love.

So, through all the long, blissful Summer days they hung their heads, and tried to cower down into the soft green grass. There was nothing to do but live their little life out and then die. But it was hard never to have heard a single word of love!

One day they heard the sound of children's voices in the meadow. Not the loud mirthful laugh of happy childhood, but the soft earnest voices of little ones who had learned one of the saddest lessons of life-to have a sorrow, and to bear it.

"If we could only find some little, tiny, sweet-scented flower," one of the voices said. 'These wild flowers are all so gay and flaunting, they will not do to carry to Jamie. O how he loved the little wood anemones and the dear, beautiful violets-but there are none now. It is too late."

The golden-rod tossed her hair and swayed, but the children walked slowly past without noticing it. Their eyes were bent upon the grass-they were looking in vain, they thought-but still they were looking.

"O brother, see the sweet little things -the dear blue eyes looking up at us, just as little Jamie's eyes may be watching us now"-and the child gave a quick glance upward. Her own eyes were full of tears, and as she stooped and picked the violet blooms with gentle hand, one teardrop fell upon them.

"Isn't it sweet?" she asked. "Perhaps they bloomed for Jamie. We will think

So they carried the violets home, safely shielded with dark, cool moss about their roots.

"Good-bye," murmured the flowers. "Good-bye," whispered the trees and the soft Summer wind. "Good-bye," nodded the golden-rod. "Who would ever have supposed you would be the one chosen to see the world."

And the violets said softly "We shall be loved now, we do not care for the

But that day, and the next, and all through the long dark night, they were prayer, she seemed amazed, and glanced held closely in the stiff white fingers of all around the room to see with whom he a little crippled boy. A wan sweet face, and a still cold figure, and clasped, rigid hands. This was not life, it was death: this was not love, it was forgetfulness. And the violets drooped again.

But the next morning a sweet, rosy, pale mouth; it took the drooping flowers from the stiffened fingers; it held them to her heart, and then a shower of tears fell upon the faded petals.

"I will love them and keep them for little Jamie's sake," said the sweet voice. "I will love them and keep them always."

So the violets were content to die, aye, even more, they were glad to have lived; to have been made perhaps for this very purpose. Humble, small, and of little consequence to the world, and yet to one bruised heart they spoke of hope and love and life and resurrection.

"Was it not well to have lived even such a life?" they asked themselves.

Was it not well? - Gospel Messenger.

Dare to be upright, honest, and sincere, for God is all-sufficient; He can defend, deliver, or supply.

Be more in action than in conversation; for God hath given you two hands, THE HORSE AND HIS RIDER.

In the history of Rome it is related that in 361, B. C., a great chasm opened in the middle of the Forum, which is found impossible to fill. The soothsayers said it would close when it contained what Rome possessed of most value, and then the State would be perpetual. A noble youth named M. Curtius, demanded if Rome had anything of more value than arms and valor. He mounted his horse, richly caparisoned, and amid the silence of the people, spurring him over the brink of the tremendous precipice (vide Liv. l. vii. 6). I have seen a striking picture of this somewhere. It represented the horse and rider after they had passed the brink and were descending to the unknown depths. There was a remarkable contrast between the fright of the brute and the unruffled self-possession of the man. The limbs of the horse were tightened to his body and the muscles of his neck drew his head to his chest, and a shuddering terror expressed itself in the flash of his starting eyes. The rider was serene and calm, with a solemn expression of majesty on his face, as of one who lived with high thoughts. If I were set to spiritualize this picture, I should say that it was no mean representation of a ripe Christian departing this life. The horse is the body, and the rider is the Spirit. Flesh shrinking, spirit steady and calm and solemn. Flesh dreading the terrible shock, and Spirit wrapt in the glory of action, descending that it may ascend .- Cook.

DISCONTENT.

A canary and a gold-fish had their lot thrown together in the same room. One hot day, the master of the house heard the fish complaining of his dumb condition, and envying the sweet voice of his companion overhead: "Oh, I wish I could sing as sweetly as my friend up there!" And the canary was eveing the inhabitant of the globe: "How cool it looks! I wish my lot was there!"-"So, then, it shall be," said the master; and forthwith placed the fish in thair, and the bird in the water; wheupon they saw their folly, and repered of their discontent. Let every on be content in the state in which Gd has placed him.

LKING WITH GOD.

A girl whose father was an infidel, and who lived in a godless home, went to visit afriend of hers whose parents were both Christians. While she was there the amily gathered for their usual morning worship. While they were reading the Word of God she listened very attentively, but when the father knelt down and engaged in earnest was talking, and seeing no one looking at him she was greatly puzzled. As soon as she had opportunity, after the service was over, she whispered to her friend and asked :-

"Who was your father talking with this morning?"

her friend.

The little girl knew nothing about God, or His dealings with the children of men, so they tried to explain to her who and what God was, and then told her the "old, old story" of the cross.

To all this she listened very eagerly, and when they had finished she inquired earnestly, "Can't I talk with Him too ?"

"Certainly you can," said they, "for He loves little children, and has said Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

She seemed very happy, and when she got home that night she jumped into her father's lap and told him about those good people that talked with God, and what they told her about Him, and then, with her little face beaming with Joy, she exclaimed, "O father they said I could talk with Him and He would hear me!"

She did talk with Him, until her father commune with the "unknown God." other point.

Surely, "Out of the mouths of babes and suckling Thou hast perfected praise." (Matt. 21: 16).—Little Christian.

AN OLIVE BRANCH FROM GETHSEMANE.

You ask me why I love those olive leaves? It is that fancy cleaves
To where their parent branches grow, Where Kedron's gentle waters flow, Where the dim olives' shade falls mournfully

Yes, the red drops bedewed their native sod, And told the wrath of God,

Beneath whose agonizing power The Saviour bowed in that dread hour When on His soul a load of anguish lay-Our curse, endured that day.

And now this peace-branch brings before my thought

The price at which 'twas bought! And not more dear to Noah's eve The leaf that spoke the flood gone by, Plucked by the dove from one unscathed tree, Than this is dear to me. -Sunday Magazine.

THE CRUSADES.

Long, long ago, Christians used to make pilgrimages to the Holy Land from many parts of Europe; but in the year 1065 the Egyptian caliphs (a caliph was so called from an Arab word meaning a successor—i. e., a successor of the great Mohammed, who was born in the year 571) were overthrown by the Turks, who treated the Christians in a most cruel manner. In those days even Christians used to think that it was all right to kill just as many as they could of the people who tried to keep them from coming to Jerusalem and other parts of Palestine, and so a great many people in Italy and France, called together by a man named Peter the Hermit, started for the Holy Land. But although he was assisted by another army, under Walter the Penniless, they didn't get anywhere near Jerusalem, because the Turks destroyed nearly all of them. Shortly after that an army of Germans shared the same fate, and then an immense company of 200,000 from England and the Continent were all destroyed, still leaving Jerusalem in the hands of the Turks.

But all these efforts, you see, were made without any organization in particular, and were not at all skillfully carried out; but they opened the way to the first real crusade, which did not start for some years after the other failures. The first crusade consisted of six splendid armies, made up of the very best knights of Europe, commanded by some of the noblest princes in the land. They fought their way successfully to Antioch, which fell into their hands after a long siege—six or seven months. What did these Christians do but massacre all the inhabitants!

That doesn't sound very well now-adays. Does it? But they thought they were doing right, and that makes all the difference in the world. They reached Jerusalem at last; but out of the 600,-000 that started only 40,000 had sur-

They captured the city after a few weeks' siege (1099), and Godfrey, a virtuous and brave man, and one of the leaders from Germany, became king.

bad that a second crusade was announced. an expert in all things. Two armies, containing 1,200,000 men, under Louis VII., King of France, and Conrade III., Emperor of Germany, set out, but on account of the treachery of a Greek emperor, Comnneus, the crusade failed.

In 1187 the Sultan of Egypt captured Jerusalem, and a third crusade was organized, and after that a fourth and a fifth and a sixth and a seventh, and in 1270 the eighth and last. Sometimes the Christians were successful, but oftentimes they were completely beaten by the Turks and their allies.

But the Professor wants to tell you of the strangest thing of all. Have you ever heard of the children's crusade?

In the year 1212 an army of 30,000 French children set out for the Holy Land by the way of Marseilles. They were unarmed, and chose for their commander a boy named Stephen, who lived in Vendôme. At the same time 20,000

Think of it! Seventy thousand children on their way to deliver Jerusalem! They seemed to think, that by some miracle they were to be the means of converting all their oppressors to Christianity. This crusade was certainly one of the strangest things in history. Did the children succeed? It makes the Professor feel very sad to say that they did not. Poor children; some of them wandered back to their homes again, their little hearts discouraged, and their little feet weary with marching, but nearly all of them perished-some on their way, some by drowning in the Mediterranean Sea-while all who missed a comparatively happy death were sold into slavery.

Crusade is from a word meaning "cross," and all the knights wore crosses, and so pledged themselves to fight for the Holy Land. The Templars, of whom you've all heard, were so called because they had a house near the supposed site of Solomon's Temple.

The Order was founded for the protection of pilgrims, but they grew very rich, and very wicked some people say, and the head Templar and many others were put to death by being burned alive. - Christian Union.

GOOD FRIDAY.

BY REV. S. T. JONES.

Oh that this day, on which my Surety died, May humble me, and out of self and sin So draw me upward, that I may begin-Low at His cross, exalted at His side, Beneath my burden, but above my pride, Henceforth a lowlier, loftier life, and win The "Go up higher," and the "Enter in," Said only to the meek! Oh Crucified! Whom only thus I know as afterward Risen also and Ascended: let Thy pains With all my life, borne for my sake, accord, That I may rise o'er my dead self, and be In heart, though here on earth, in heaven with -Sunday Magazine.

THE VATICAN.

This word is often used, but there are some who do not understand its import. The term refers to a collection of buildings on one of the seven hills of Rome, which covers a space of 1,200 feet in length, and 1,000 feet in breadth. It is built on the spot once occupied by the garden of the cruel Nero. It owes its origin to the Bishop of Rome, who, in the early part of the sixth century, erected a humble residence on its site. It is adjacent to St. Peter's Church, and has now for many years been the regular palace and residence of the popes, each of whom has greatly enriched it.

Pleasantries.

The young lady who always wanted her sweetheart close at hand explains it. on the ground that 'twas only a nigh dear of her own.

Pleasure is manifested in different ways, but we believe nobody ever heard a man sing when he had dropped a scuttle of ashes on the back stairs .- Bridgeport

It is when a man is carrying a pound The Christians held the city against of honey on one arm and a bag of eggs. the attacks of the Mohammedans till on the other, and attempts to brush a fly the year 1144, when affairs looked so off his ear, that he feels no man can be

"Is that a brewery?" asked a fellowpassenger on one of the up-river steamers, as she approached the House of Correction. "No," wittily responded Judge Biddle, who was a bystander, "it is a rectifying establishment."-Philadelphia Record.

An agricultural correspondent writes to correct what he thought to be an erroneous statement, that recently appeared in this column relative to cows giving buttermilk. We adhere to our original statement. We never saw a cow give anything else but her milk.

A bad Christian sold crooked hay to a certain colonel; the colonel scolded him, and the bad Christian whined out, "I am a soldier too." "You!" ejaculated the colonel, in a tone of disgust. "What kind of a soldier are you?" "I am a soldier of the Cross," said the skinflint, with a detestable flourish of the German children crossed the Alps at hand. "That may be," said the colonel, and all the family learned to love and Mont Cenis, and 20,000 more at an- dryly, "but you've been on a furlough ever since I knew you!"

SPIRITUAL CLEANSING.

"Cleanse that which is within the cup and platter," says the Master, "that the outside of them may be clean also."
This is the task to which believers should address themselves in the observance of Lent. They bring with them all manner of passions and affections which defile the spirit. In social inter-course, in business, in the dust and tur-moil of daily life, what impurities collect, what rubbish takes possession. It is no easy thing to be in the world and not think the world's thoughts and reflect its spirit, and not come under the power of its conventionalities and pas-Even if one were inwardly pure, the contagion of evil would meet him at every step. He would be sub-jected to a tremendous pressure to ac-commodate himself to secular standards, and to avoid the singularity of being better than his neighbors. But how easy to give way where there is the material of sin to begin with, and such

spiritual cleansing is the great privilege of a Christian, is the great privilege of the Church. If the very energies of no sooner a collection of fogs and vapors than the air and sunlight set themselves to bring out a purgation; if the turbid streams themselves, and the whole sys-tem of nature may undergo a cleansing tem of nature may undergo a cleansing of purifying fires, how much more ought Christ's disciples to come into the purity of His life? "Blessed are the pure in heart, for they shall see God;" and the great problem of religion is to get believers into that quality of life which gives them this power of discern-

Now the cleansing of the spirit must be a cleansing through the Spirit. Even the Spirit of God moved on the face of the waters when God divided the waters which were under the firmament from which were under the irrnament from the waters which were above the firma-ment. That is to say, back of all ener-gies and forces which operate in nature, there is the spiritual energizing of one mightier than they. How much more in respect to those who have no power of themselves to help themselves. The of themselves to help themselves. The spirit must be taken possession of by the Soul of souls, and so cleansed of its uncleanness. If it is the entrance of pure air, which drives out the pestilential vapors and renovates the ship; if it penetrates the inmost life of nature, and works in it the condition of health and soundness, does it not stand to reason, that the spirit must have its Life-giver and Purifier to help rid it of its impurities and distempers? Therefore in this spiritual cleansing the soul must be opened to let in the light and presence from above. There must be prayer and repentance. What is this but to open the windows and let in the windows are let in the windows. the windows and let in the purifying life? What is repentance but a thrusting out, so far as one can do so, the long accumulating dust and rubbish, and letting in the grace and purity of God? What is prayer but an act of communication between the soul and God?

And along with these there is a good in fasting. It may be a staying of the pampered flesh which is getting the mastery of the spirit. It may be a restraining of the appetites which are asking, with over-much concern, "What shall we eat and what shall we drink?" It may fix proper boundaries between the flesh and the spirit, instead of hav-ing the spirit engross all things. It may be giving the spirit a certain respite and release from that fulness of overfeeding, which causes much spiritual

With repentance, prayer, and fasting, it is also a good thing to do deeds of charity. It is a way of cleaning the spirit of its selfishness, and coming into the life of benevolence and sympathy. It is a part of the soul's health to care for others: and the more we go out of ourselves in a self-sacrificing way, the more we recover a lost purity.

Who can but feel that, so far as Christians attend to these things as they ought, they will get great good from it? Of course it is easy to make everything void. There may be downcast eyes and a solemn demeanor, but no rending of the heart. There may be a cleansing of the heart. There may be a cleaning of the outside of the cup and platter, and letting the inside go. But so far as the spirit enters into the appointed duties and services of the church with earnest desire of spiritual cleansing, it can by no means fail of it. It will enter that life which is earnest desire of the can by no means fail of it. It will enter more profoundly into that life which is more than the fashion of meat, and more than the fashion of the world, which passeth away. It will understand that God hath not called us unto uncleanness, but unto holiness, and that a life of contentment, holiness, and that a life of contentment, and the can be considered to the contentment of the can be considered. The CALAXY.—Now book for Conventions, Singing School, etc., by J. WILLIAM SUPPRINT. Price \$1.00.

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This in fact is the plague of all Christians. They collect impurity so much more easily than they escape from it. They defile the cup and platter so much more readily than they possess their vessel in sanctification. And yet spiritual cleansing is the great privilege. The book of Daniel puts forof a Christian, is the great privilege of the Church. If the very energies of nature have a certain power of working off humors and impurities; if there is mounds which mark the almost forgotten site of that renowned city of the East, which explains at a glance the seeming inconsistency. They show that Belshazzar was the son of Nabonadius, and the regent under him; that Daniel's record is, therefore, as true as was that probably of Herodotus or Berosus. They

were simply writing of different persons.
So the Scripture fearlessly challenges historians, and puts its records alongside of theirs—a characteristic which belongs to it only among the sacred books of the world. There is no other which treats so fearlessly the events of the past, and which faces such imminent continual risk of being demonstrated as untrue, if that is possible. It tells its story amid whatever din of contradictions, and waits to be accepted with a divine courage, imperturbable as God.—Dr. R. S.

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ı	Lve. Harrisburg	8:00	X:35	4:15	01:0
ı	Arr. Carlisle,	0:00	8:35	6:15	10:10
ı	" Chambersburg	10:30	4100	6:45	P. M.
•	" Hagerstown	11:30	5:00	P. M.	
	" Martinsburg	12:50	6:20		
ı	DOWN TRAINS.	A.M.	Δ. Μ.	P. M.	P. M.
	Lve. Martinsburg		7:00		2;00
	" Hager town		8:25		3:25
	" Chambersburg		9:30	1:00	4:33
	" Carlisle	6:00	10:55	2:20	6:00
	Arr. Harrisburg	7:00	XX:55	3:80	7:00
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HOME.

The public debt statement shows a decrease for the month of March of \$2,313,614.77.

The Methodist Episcopal Church has built, during the last ten years, 4,978 church edifices, at a cost of thirty millions of dollars. The value of its entire church property is seventy millions, with a debt thereon of five millions.

The first silver dollars of the new issue were coined on the 14th of March, and up to the close of the month one million dollars had been coined. Arrangements are completed, under which, during April, the Philadelphia Mint will turn out \$1,750,000.

A Charleston, S. C., dispatch states that the Libernian ship Azar was consecrated last Wednesday, in the presence of five thousand colored people, by Bishop Brown. of the African Methodist Episcopal Church. Several addresses were made, all breathing a missionary spirit. sionary spirit.

The women of Virginia have begun a movement for agitating the matter of paying the State debt. They have an organization with headquarters at Warrenton, in that State, and hope to render effective aid in bringing the voters of the commonwealth to a realizing sense of the disgrace of repudiation.

The debt of New York city has increased \$100,000,000 in eleven years. Forty years ago the assessed value of property in the city was two hundred and forty-two times as much as the debt. Now it is only nine times as much. Forty years ago the debt was \$3.35 for each inhabitant. Now it is \$111.96 for each inhabitant. The amount raised by the city government in 1875 was \$35 for each inhabitant.

The library of Union Theological Seminary, New York, now contains 34,800 volumes and 34,000 pamphlets; these latter, which comprise along with others the collections of Drs. Cox, Gillett, Marsh, Sprague and Field, make a library of pamphlet theological literature of great value. The library of the late Rev. Henry B. Smith, consisting of 4,026 volumes and 6,700 pamphlets, has just been purchased for the use of the Seminary by a number of benevolent gentlemen. benevolent gentlemen.

FOREIGN.

The anti-confessional memorial, probably presented to Queen Victoria before this time, has received 400,702 signatures.

Brazil, under its new Liberal Ministry, is open to the preaching of the gospel, and preachers of every denomination are free to hold forth wherever they can secure an audi-

Pope Leo XIII. has indirectly expressed a wish, it is asserted in a despatch from Berlin, for a compromise with Russia and Germany. He evidently desires peace. He has also appointed three prelates to examine the affairs of the Roman Catholic Church in Poland, and has charged them to prepare a solution of all pending questions. This will bring him into intercourse with the Emperor of Russia.

There are to be Protestant services at the Paris Exhibition. A meeting was held a fortnight ago, in London, at the house of the Earl of Shaftesbury, to take steps for erecting a hall where religious services may be held under the auspices of the Evangelical Alliance. It is purposed to erect a hall which will accommodate from 4000 to 5000 persons, and to hold eighteen services a week, including daily prayer-meetings, services on Sundays in English and foreign languages, and daily meetings for evangelization in the French, German, Italian, and other languages. The Bible Society will have a stand in the Exhibition, on which will be exhibited copies of all the published versions of the Scriptures.

London, April 7.—A Reuter dispatch from There are to be Protestant services at the

London, April 7.—A Reuter dispatch from Paris says: "A rumor is current in St. Petersburg that Prince Gortschakoff may resign in favor of Count Schouvaloff, with a view to restore confidence between Russia and Europe."

The Daily Telegraph's correspondent at Pera understands that Austria has assured the Porte that she will oppose any effort to enforce the San Stefano treaty. The Russians are desperately urging the Sultan to surrender his iron-clads and positions on the Bosphorus. It is announced from Constantinople that the current of feeling in the Turkish Government is now running wholly against Russia.

The Observer believes that Mr. Gladstone coincides with the determination of the Opposition leaders to move no amendment to the address to the Queen on Monday.

Br arrangement with the author, the American Tract Society becomes the publisher of The Name Above Every Name (revised edition). It has a chapter for every week, and texts for every day in the year, with reference to the Scriptural titles of our Lord. \$1; postage. 10c. Send to the Depository, 1512 Chestnut St., Phila., or to your bookseller.

The Stockholm (Sweden) Aftonbladet says: "His Majosty the King has to-day presented the Academy of Music, on occasion of its dedication, with an organ of superior quality, made by the Mason & Hamlin Organ Co., Eoston, U.S. A. On the front of the organ is a plate thus engraved: 'King Oscar II. to the Royal Academy of Music, the 2d March, 1878.'"
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—N. Y. Philharmonic Journal.

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